CATONIS DISTICHA MORALIA ex castigatione D. Erasmi Roterodami vna cum annotationibus et scholijs Rechardi Tauerneri Anglico idiomate conscripta in vsum Anglicæ iuuentis.

Aliquot sententiæ insignes ex variis collectæ scriptoribus per eundem Erasmum.

Mimi publiani, cũ Anglicis eiusdem Rechardi scholijs, recogniti.

LONDINI
ex edibus Nicolai Montani.
Anno salutis.
1553.

Erasmus's Adagies, translated by Taverner, black Letter 1545

EX DONO
Bibl.
Bodl.
EX DONO

Rychard Tauerner to the tender youth of Englande, gretynge.

THe cause, gentle Chyldren, that hathe impelled me to take these paynes in thys booke, is youre weale and commoditie. I perceyued, that thys boke which is intitled and whiche commonlye we call Cato, as it is in dede very apte and accommodate for youre education in vertue and learnynge: so it is also verye muche frequented and borne in youre handes. But agayne I perceyued, that of the most part it is rather borne in the handes, then imprynted and fixed in the memorie. The cause hereof, I coulde coniecture to be nothynge els, but that the moste parte of thys boke is composed not in solute oration, but in metre, which to a rude chyld must nedes be obscure and full of difficultie, and consequentlye vnpleasaunt and vnsauerye. For the redresse therfore of thys inconuenience, I beynge moued, good chyldren, with the loue that I beare vnto you, haue not disdayned to playe as it were the chylde agayne, attemperinge my selfe to youre tender wyttes and

capacities. I haue not translated the boke worde for worde, for then I shuld haue taken awaye the office of youre schole maister, and also occasion you to be more negligent and slacke in youre studie vpon truste of the translation therof. But I haue with brefe scholies onely illustrated and opened the sense of the verses, in whiche thynge I haue chiefelye folowed the great Clerke of moofte happye memorye Erasmus of Roterodamme, whiche before me hath done the same in the Latine tongue. Nowe it shalbe your partes (swete children) so to embrace thys booke, and to beare it hence forth, not onely in hande, but also in mynde, as I maye thynke my labour well imployed vppon you. Fare you well.

FINIS.

LIBELLVS ELEGANtissimus qui inscribitur Cato de preceptis vitæ communis.

VM ANImaduertere, quá plurimos homines grauiter errare in uia morum, succurrendum & consulendum eorum opinioni fore existimaui, maxime ut glorioſe viuerent, & honore contingerent. Nunc te fili chariſſime docebo, quo pacto mores animi tui componas. Igitur precepta mea ita legas, vt intelligas. Legere enim et nõ intelligere, negligere eſt

Itaq; Deo ſupplica. Parentes ama.
Cognatos cole. Magiſtrummetue.

The fyrſt reuerence is to God, the nexte to the father and mother, the thyrde to the reſt of thy kynſfolke. We make ſupplication vnto God with our prayers and ſacrifices. We loue oure Parentes whyle we obſerue and obey them. We embrace oure kynſfolke with offices of humanitie and with dyuyge their com-

Gradus pietatis.

panye. And after all these, the chylde muste feare and stande in awe of hys mayster vnto whose correction he is committed.

Datum serua.

The thynge that thou art put in truste with, kepe it faythfullye.

Foro te para.

That is to saye, exercise thy selfe in such knowledge, as thou mayest be conuersaunte in the courte of pledynge. For in olde tyme thys was the ryghte degree to high promotion, Erasmus sayeth that in mooste auncient bokes he fyndeth it written thus (foro pare) that is to saye, obey and applie thy selfe to the market, that is to saye, to the state present, lyke to the common prouerbe (vtere foro).

Cum bonis ambula.

Kepe company with men of honest haueour, for first they wol iudge the such one as they be with whom they see thee conuersaunte. And secondelye by hauntynge and keppynge companye with the good, thou shalt become better.

Ad consilium ne accesseris antequam uocaris.

Thruste not thy selfe into other mens counsayles and affayres, but when thou

arte

art called, then come.

Mundus esto.

That is, neyther fylthye nor ryottouse, but nette and pure.

Saluta libenter.

Fayre speaking gendreth and also nourisheth the frendshyp of manye.

Maiori cede.

That is, stryue not with theym that be myghtyer then thy selfe.

Minori parce.

Rage not agaynste those that be thy inferiours, but beare somewhat wyth them.

Rem tuam custodi.

Be ask not rashely thy gooder, lest either foulye thou be dryuen to beggerye, or more foulye forced for to robbe & steale, or els (whiche is nexte cosyn to it) to extorte and poole.

Verecundiam serua.

Kepe thy selfe vndefyled and pure frō the spottes of foule lecherye.

Diligentiam adhibe.

As diligence in all thynges preuayleth and beareth the chiefe stroke: So hath negligence alwaye infelicitie wyth it accompanyed.

Libros lege. Quos legeris memento.

Mute of bookes is learned anone that
whiche by longe experience and vse of
lyfe a man can skase atteyne. But here
ye muste take hede that ye ouercharge
not youre selfe with readynge, heaping
one thynge vpon another, and impryn-
tynge nothynge in the memorie.

Familiam cura.

Thyne owne domistical affaires are to
be cared for, and none other.

Blandus esto.

That is, be courteouse in companye.

Irasci ab re noli.

Ab re.i. temere, sine causa.

Be not waywarde and harde to please,
for at al not to be moued pertayneth ra-
ther to a stocke then to a man.

Neminem irriseris.

Skornyng of other is a token of an ar-
rogante folye. But Erasmus saieth in
some bokes it is written thus.

Miserum ne irriseris.

wretches are rather to be pitied thē skorned.

As who shoulde saye, the vices of the
minde do merite to be mocked and scor-
ned, but miserye deserueth rather pitie
then mockerye.

Mutuum dato. Cui des videto.

Otherwhyles a man oughte to lende
hys money, yet not to all sortes of men
without choyse, but to such as wyll well
and

and truely yelde it agayne, and to suche as be worthye to haue suche office of frendshyp bestowed vpon them, and finally to suche as thou couldest fynde in thy hearte euen to geue it.

Iudicio adesto.

In olde tyme it was the chiefe office of frendshyp, in thy frendes cause, where iudgement was to be geuen, to be with him and to assist hym with thy counsell and helpe.

Conuiuare raro.

Ouer ofte to call other to feastes wasteth a mans substaunce, and ouer oft to goe to feastes is not commendable. But more rarely to doe eyther of them is good humanitie.

Quod satis est dormi.

Slepe not for pleasure, but for the necessitie of nature.

Iusiurandum serua.

Thou oughtest not rashelye to sweare, and the thynge that thou swearest, thou must performe, oneles it be a thynge vnlawefull.

Vino te tempera.

Be moderate in wyne, or abstayne frō wyne. For verelye to geue wyne to a yonge man, is to put oyle to fyre.

Pugna pro patria.

We muste fyghte not for euery tryfle, but for defense of oure countrey.

Nil temere credideris

Be not lyght to beleue all thynges that be spoken.

Tu te consule.

Aske counsayle of thy selfe, for thou best knowest thy selfe and thy thinges. It is also read thus.

Tuto, aduerbe salelye,

Tuto consule.

Take hede of ieoperdouse counsayles, folowe sure counsayles.

Meretricem fuge. Literas discе.

Youth is best kepte frome harlottes by the study of good sciences.

Nil mentiri velis.

alias, debes

A lye is a foule vyce and namelye in a gentle man.

Bonis benefacito.

Benefites ought not to be bestowed but vpon good persons, for otherwise they be lost.

Maledicus ne esto.

Tempre thy selfe frome tauntynge of other men.

Existimationem retine.

Mayntayne thy good name, that thou lose it not, for it is soone lost, but it is

not

not soone recouered.

Aequum iudica.

Iudge not for mede or fauoure, but accordynge to the rule of equitie.

Parentes patienti i vince.

Thoughe thy parentes handle thee not indifferentlye, yet thou muste forbeare them.

Beneficij accepti memor esto.

It is a greate comblynes to be myndefull of that thou takest, and forgetfull of that thou geuest.

Ad pretorium stato.

In the Mayres court or kynges courte where causes be pleaded are manye thynges learned.

Consultus esto.

Haue knowledge of the lawe, to the intent thou mayest helpe thy frende.

Consultus is he ẏ mē aske coūsaile of in the law, & Consultor is the client that asketh counsaile

Vtere virtute.

Use vertue.

Iracundiam tempera.

Before, he admonished we shoulde not be angrye without cause. Now he warneth that also a iuste angre shoulde be moderated.

Trocho lude. Alias fuge.

The toppe is conuenient for chyldren. The dyse be infamouse euen amonges the

the Heathen people.

Nihil ex arbitrio virium feceris.

It is tyrannicall, to haue eye to what thou cannest doe by myght, and not to what thou canst doe by ryght.

Minorem te non contempseris.

It is the proude mans property & not ỹ wyse mans, to abhorre hys inferiour.

Aliena concupiscere noli.

Be content with thyne owne.

Coniugem ama.

Thou muste loue thy wyfe, for she is thy partener both of weale and wo.

Liberos erudi.

Chastice and bryng vp thy chyldren.

Patere legem quam ipse tuleris.

What order thou prescribest to other, vse the same towardes them.

Pauca in conuiuio loquere.

Haue not thou all the wordes at the bourde, that other men also maye haue place to speake.

Illud stude quod iustum est.

Be not affectionate to the thynge, that shoulde be a reproche for thee to doe.

Amorem libenter ferto.

Hatred is by all meanes to be fled, and loue desyred. And though the person be scase worthye to be loued agayne, yet suffer thy selfe to be loued.

LIBER .I.
DISTICA DICTA CATONIS.

SI deus est animus, nobis vt carmina dicunt:
Hic tibi præcipue sit pura mente colendus.

Si, pro quia. Carmina (Vergilius in iexto libro deum spiritum et mentē vocat.

The people thought God to be appeased with sacrifices of beastes and of thynges corporall. But where as God hym selfe is a mynde & no body, doubtles he ought chiefely to be honoured w the puretie of mynde. Yea, and at thys day also the common sorte of Christians worshyppe God with certayne corporall ceremonies onelye, where as the moste thanckefull and acceptable worshyp is the godlynes of the mynde, for suche worshyppers doeth the father of heauen seke, whiche will worshyppe hym in spirite, hym selfe beynge a spirite.

Plus vigila semper, nec somno deditus esto.
Nam diuturna quies uitijs alimenta ministrat.

For asmuche as lyfe is a watchynge, accordynge to the mynde of Plinie, we ought Plinius.

ought to take hede, that we loose not the greatest part of our lyfe with slepe, namelye syth of the same manye vices be gendred, as well of the bodye as of the mynde.

Virtutem primam esse puta compescere linguam.
Proximus ille Deo, qui scit ratione tacere.

The fyrste, that is to saye, the chiefe and greatest vertue is to refrayne thy tongue, that thou speakest nothynge rathelye. For God whyche is wisest, speaketh seldome and not but thynges necessarye, where as there is nothyng, but he seeth, nothynge, but he understandeth. Wherfore he is nert to God, whyche wyselye and with iudgemente of mynde can kepe sylence.

Sperne repugnando tibi tu contrarius esse,
Conuenit nulli, qui secum dissidet ipse.

He that stryueth wyth hym selfe shall full euyll agre with other men, that is to saye he that hath no certayne forme and institute of lyfe but is with euery puffe of wynde caried nowe hyther nowe thyther, is not mete for the compayne

panye of honeſt menne.

Si vitam inſpicias hominum,
ſi deniq; mores,
Cum culpent alios, nemo ſine
crimine viuit.

We worldelye people doe marcke other mennes faultes, no mā ſeeth his owne, where as in verye dede no perſonne at all is voyde of vices yf he wyll narowlye examine hys lyfe and maners.

Quæ nocitura tenes, quamuis
ſint chara relinque.
Vtilitas opibus præponi tem-
pore debet.

Otherwhyles it is expedient to throw awaye thynges moofte deare vnto vs, yf they ſhoulde bryngе anye ieoperdye vpon vs, as to caſt awaye precious ſtones and golde, that oure lyfe myghte be in more ſaufte, or pleaſures, that we myghte recouer oure health. For the pleaſures ought not to be conſydered, but the vtilitie.

Conſtans & lenis, vt res expo-
ſtulat eſto.
Temporibus mores ſapiens ſi-
ne crimine mutat.

Eraſmus thinketh it better thus. Cōſtans et leuis ut res cumque expoſtulat eſto.

As time requireth, ſo take vpō the, now theſe, nowe thoſe maners. Be ſomtime graue

graue and ſadde, and ſomtyme agayne amiable and mylde accordynge to the ſeaſone and place. Or yf ye read (leuis) after Erasmus mynde. Be ſomtyme conſtant, and ſomtyme agayne lyghte and chaungeable, as the tyme ſhall requyre.

Nil temere victori de ſeruis crede querenti.
Sæpe etenim mulier quem coniunx diligit, odit.

It is commonlye the proper and peculiare faulte of wyues, to moue and ſtyre their huſbandes agaynſt theyr ſeruauntes, wherfore he aduiſeth them that they geue not lyghtelye credence to ſuche complayntes.

Cumque mones aliquem, nec ſe velit ipſe moneri.
Si tibi ſit charus, noli deſiſtere cæptis.

It is not ynoughe lightely to monyſhe thy frende, whē he doeth amiſſe. Thou muſte ſtyl call vpon hym, thou mayeſt not leaue hym, that euen with importunitie thou myghteſt ouercome hym, yf the matter be ſuche that it toucheth his good name, or hys health.

Contra verboſos noli contendere

dere verbis.

Sermo datur cunctis, animi sapientia paucis.

If thou medlest with wyse men, thou nedest not manye wordes. If with fooles, thou stryuest in vayne.

Dilige sic alios vt sis tibi charus amicus

Sic bonus esto bonis, ne te mala damna sequantur.

So vse thy frendes, as thou mayest be dearest to thy selfe. So doe good to other, that thou hurte not thy selfe.

Rumores fuge, ne incipias nouus autor haberi.

Nam nulli tacuisse nocet, nocet esse locutum.

Spreade no newe tales amonge the people, for a rumoure commonly lighteth vpon hys head, frome whence it came. If there be no leoperdye in the reportynge, yet it hurteth thee not, to holde thy tongue, yf there be leoperdie, it hurteth to vtter it.

Rem tibi promissam certo promittere noli.

Rara fides, ideo, quia multi multa loquuntur.

Make no certayne promysse to no m̃

vpon truste of another mannes promisse. That which lyeth in thy power, thou mayest performe, but another mans credite thou cannest not warrant. And the common sorte of men beynge most ready to promyse, do often tymes deceyue in performynge of the same.

Cum quis te laudat iudex tuus esse memento.
Plus alijs de te, quàm tu tibi credere noli.

Esteme not thy selfe by the praysynge of other men, but by thyne owne conscience. Aske thy selfe in what case thou standest, and yf thy mynde answereth the, that thou arte a farre other person, then thys man or that man maketh thee, thou owest rather to geue credēce to thyne owne selfe, to whome thou art better knowen, then to other.

Officium alterius multis narra re memento.
Atqué alijs cum tu benefeceris, ipse fileto.

A good turne or benefite, whiche we receyue at other mens handes, oughte to be hadde in mynde of vs, but a benefite done to other must be forgotten.

Mul-

Multorum cum facta senex et dicta recenses
Fac tibi succurrant iuuenis, quæ fecerit ipse.

recenses, i. refers, narras.

Aged folke which haue sene and heard many thynges, be wont to tell the sayinges and dedes of manye. But we oughte to endeuoure oure selues, that we so behaue vs in youthe, that in age we maye remembre, not onelye what other menne haue wel sayde and done, but also what we oure selues.

Ne cures si quis tacto sermone loquatur.
Conscius ipse sibi de se putat omnia dici.

When thou seest certayne men whysper and speake secretlye together, thou mayst not forthwith suspecte that they speake euyll of thee. For that were a sygne of one that were gyltye in hys owne conscience.

Cum fueris felix quæ sunt aduersa caueto.
Non eodem cursu respondent ultima primis.

In prosperite feare aduersitie, for fortune is full of mutabilitie, and oftentymes of merye begynnynges folowe

saude endynges.

Cum dubia et fragilis sit nobis
vita tributa:
In morte alterius spem tu tibi
ponere noli.

It is often sene that he that gapeth for another mans death is fyrste stryken with deathes dart him selfe, yea though he be the ponger or stronger of bodye. For certaynelye the verye lyfe of man is brykell, and breaketh with euery casualtie.

Exiguum munus cum dat tibi
pauper amicus,
Accipito placide, plane & laudare memento.

Placide. i. alacri uultu.

Gyftes are to be estimed not by the pryce, but by the mynde of hym that geueth.

Infantem nudum quum te natura crearit,
Paupertatis onus pacienter ferre memento.

Pouerty is no euyl thynge.

Syth nature hathe brought vs forth naked, we maye easelye perceyue, that ryches partayne not to mans nature, but is straunge from it. If thou loose a membre of thy bodye, it maye perchaunce greue thee, for somewhat of

thes

thee is perysshed. But yf ryches be eyther taken awaye, or do not chaunce vnto thee, be not muche agreued. For in these thynges, whyche be verelye mans owne, kynges haue not one iote moore, then thou that arte poore. Wilt thou knowe what is in deve thyne? Thynke what thou haddest when thou were borne.

Ne timeas illam, quæ vitæ est ultima finis.
Qui mortem metuit, quòd uiuit perdit idipsum.

Who so feareth death, doeth not onely not escape death, but moreouer looseth the verye selfe lyfe that is geuen hym. For a carefull lyfe is no lyfe.

Si tibi pro meritis nemo respondit amicus,
Incusare Deum noli, sed te ipse coerce.

There is no greater corsey to a mans hearte, then an vnthanckefull frende. Whiche thynge yf it happen, wyte it not vpon God as that it came by hys faulte. Naye, rather take vp thy selfe, that thou shewe no moore suche frendshyppe to vnthanckefull bodyes

Ne tibi quid desit, quæsitis u-

 tere

tere parce,
Vtque quod eſt ſerues, ſemper tibi deeſſe putato.

Parcé, i. modice ſparingly.

Spende, but ſpende in meaſure the thynges that thou haſte gotten together. And to the intent thou mayſt kepe that thou haſte, alwayes ymagine thou wanteſt ſomewhat, leſt all be gone ere thou be ware. For in the purſe bottom (ſayeth Heſiode) it is to late ſparynge,

Sera in fundo parſimonia.

Quod præſtare potes, ne bis promiſeris ulli.
Ne ſis ventoſus, dum uis urbanus haberi.

Ventoſus i. turgidus iactabundus.

That whyche thou canneſt not performe, to promyſe thougye it be but ones, were a token of muche raſhnes. But the thynge that thou canneſt performe, to promyſe it to a manne fyrſt ones and then agayne is token of boaſtynge and no poynte of humanitie.

Qui ſimulat uerbis nec corde eſt fidus amicus,
Tu quoque fac ſimile, ſic ars deluditur arte.

ars ſignifieth here craſte, deceyte or coloure.

Agaynſte hym that vſeth a coloure of frendſhyppe towardes thee and is not in dede thy heartye frende: Vſe thou the ſame alſo, and accordynge to the

proverbe.

prouerbe. CRETIZA CVM CRETENSI. For better it is otherwyles to kepe a fayned frende, then to make hym thyne open enemye, whiche thou shouldest doe, yf thou shewe thy selfe that thou perceyuest hys flatteryng.

Noli homines blandos nimium sermone probare.
Fistula dulce canit, volucrem dum decipit auceps.

dulce pro dulciter.

Fayre woordes make fooles fayne. Esteme not menne by their good sayinges but by their well doinges. Be lyeth in wayte of thee that speaketh to thee most fayre. Remembre that byrdes also be mocked and caughte in the snare.

Si tibi sint nati, nec opes, tunc artibus illos
Instrue, quo possint inopem defendere uitam.

ars is here taken for conninge or science

Cunnynge (saye they) is no burden, but whether so euer a man become, it mayntayneth hym, yea, muche more certaynlye then moneye or lyuelode, for that maye be taken frome hym by an hundreth misfortunes, where as a science or occupation abydeth.

Quod uile est charum, quod

charum est, vile putato.
Sic tibi nec parcus, nec auarus
habeberis vlli.

That the people maketh muche of, that despyse thou. And that they despice make thou much of. Thus shal it come to passe, that neyther thou shalt be a nigarde to thy selfe, for thou shalte dare vse the thynges that thou settest not muche by, Neyther shalte thou seme courtoule to anye manne, sytth thou shalte not couet gredelye, nor yet kepe vselye the thynges that they mooste couet. The people moste regardeth ryches, but learnynge and vertue they sette lest by. Tourne thou the opinion, for suche be the thynges to euery mā, as is hys opinion of theym. The people iudgeth, Fesauntes, Partrigies, Quayles, deyntye dyshes. Thynke thou contrarye, ỹ they be vyle meates, and thynke the deyntiest meate of all is a newe layed egge, Lettesse, a Chicken. Thus neyther shalte thou seme a shonge to thy selfe, syth thou hast that whiche is in thy iudgement deyntye, neither shalt thou couet the deynties of other men, whyche be to thee vyle.

Quæ culpare soles, ea tu ne fe-

ceris

ceris ipſe.

Turpe eſt doctori cum culpa redarguit ipſum.

It is a foule rebuke for thee to doe that thynge thy ſelfe, whiche thou blameſt in other. A vicious lyfe deminiſheth a teachers authoritie and eſtimation.

Quod iuſtum eſt petito, vel quód uidſatur honeſtum.

Nam ſtultum eſt petere quod poſſit iure negari.

The thynge whiche ſemeth not ryghtfull or vnhoneſte, is to be deſyred of no man. For no manne oweth in thynges vnlawful to ſatiſfie his frendes deſyre. Amicus ſed vſquè ad aras.

Ignotum tibi nolito preponere notis.

Cognita iudicio conſtant, incognita caſu.

Exchaunge not eaſelye the knowen with the vnknowen. For thou ſhalte moore comodiouſlye vſe the thynges thou knoweſt whyche thou canſt iudge of, then that whereof thou haſte hadde no experience. And ſuche thynges as thou arte acquaynted wyth, yf they be good, ſhalt vſe thē moore rightly, if thei be euyll, thou ſhalte beare thē the moore eaſelye. For as the Poete Plautus Plautus.

sayeth: Euyls knowen be no euyls. Thynges vnknowen howe they shall proue it is vncertayne.

periclis ꝓ periculis. laboras. i. vexaris.

Cum dubia incertis versetur vita periclis,
Pro lucro tibi pone diem, quicumqué laboras.

The sense and ordre is thys. Where as the doubtfull lyfe of mankynde is turned and tossed wyth vncertayne perylles, that is to saye, wyth a thousande casualties and hasardes, thou manne what so euer thou arte which doest labour, that is to saye: whythe arte vexed and troubled with the euyls of thys lyfe, counte euerye daye of thy lyfe as it were wonne and gayned, more then thou lokedest for. For euerye daye that thou hast passed, myghte haue bene thy laste daye, as it was vncertayne whether it shoulde haue chaunced vnto thee, or no.

Vincere eum possis, interdum cede sodali.
Obsequio quoniam dulces vincuntur amici.

Other whyles thou muste geue place and be obsequious to thy frēde though thou mayest ouercome hym, and putte hym

hym to silence. For surelye suche obsequie and gentle fashions doe retayne frendes in amitie.

Ne dubites cum magna petas
impendere parua.
His etenim rebus coniungit
Gratia charos.

Gratia, the Goddesse of fauoure.

Stycke not to bestowe a lytle for the obteynynge of muche. For Grace, that is to saye, the Goddesse of beneuolence or fauoure coupleth together louynge and deare frendes wyth these lynkes and chaynes of geuing one to another.

Litem inferre caue cum quo tibi gratia iuncta est.
Ira odium generat, concordia nutrit amorem.

Take hede thou maiest no stryfe nor contencion wyth thy frende. For strynynge and pleadynge wyth thy frende breadeth oft tymes hatred, where as on the contrarye parte concorde norysheth loue.

Seruorum ob culpam cum te
dolor urget in iram,
Ipse tibi moderare, tuis ut parcere possis.

Punyshe not thy seruaunte or scholer so longe as thou fele thy selfe chafed

with

wyth ire, but fyrſte tempre thy ſelfe, that when thy angre is layed, thou mayeſt eyther forgeue, or punyſhe moore gentily.

Quem ſuperare potes, interdum vince ferendo.
Maxima enim morum ſemper patientia virtus

It is a ryght louerayne vertue: yea, when thou mayeſt haue the vpper hand, yet ſomtyme to ſuffer thy ſelfe to be vãquyſhed, and to neglecte thyne aduerſarye.

Conſerua potius quæ ſunt iam parta labore.
Cum labor in damno eſt, creſcit mortalis egeſtas.

Labor in damno.

It is muche more ſure and alſo moore eaſye to kepe that thou haſte gotten with thy labour, then to botche vp agayne that thou haſt waſted by ryotte. Kepe together then the thynges alredye gotten. For when thy trauell and labour is ſpente in botchynge vp and in recouerynge the dammage and loſſe that thou haſte by thy folye ſuſtayned, there groweth worldlye beggerye.

dapſilis. i. liberalis.

Dapſilis interdum notus, charis, & amicis,

Cum

Cum fueris, felix: semper tibi
proximus esto.

When thou arte happye and in wealth be otherwhyle liberall to thy neyghbours, frendes, and louers, but be alwayes nerest to thy selfe.

LIBER SECVNDVS.

TElluris si forte velis cognoscere cultus,
Vergilium legito, quod si mage nosse laboras
Herbarum uires, Macer tibi carmine dicet.
Si Romana cupis et Punica noscere bella,
Lucanum quæras qui Martis prælia dicet.
Si quid amare libet, uel discere amare legendo,
Nasonem petito: Sin autem cura tibi hec est
Vt sapiens viuas, audi quo discere possis,
Per quæ semotum vitijs traducitur æuum.

Pro punica Eras. legendum putat ciuica. i. ciuilia.

Nasonem i. Ouidiũ.

Ergo

Ergo ades, & quæsit sapientia, discę legendo.

Other matters ye maye learne of other Poetes. Vergile in hys bookes of Geozgikes teacheth husbandrys. Macer setteth out the vertue of herbes. Lucane wryteth of the ciuile warres of the Romaynes. Ouide sheweth the arte of louynge, and in hys Elegies teacheth loues. But yf thou couetest the arte and waye howe to lyue well and ryghtlye, reade thys booke. For thys shall teache thee no vulgare actes and crimes, but after what sort thou mayest leade a lyfe secluded and seuered from vyces.

Si potes, ignotis etiam prodesse memento.
Vtilius regno, meritis acquire re amicos.

Not onelye vppon oure frendes we oughte to be beneficial, but straungers also muste be wonne wyth some benefite wherin we maye doe theym good. For it is muche more profitable for a manne to gette hym frendes with his demerites and good dedes then to haue a kyngdome. A kyngdome maye be taken awaye, frendes wyll succour hym

that

that is deposed or putte out, for they be farre surer whome thou wynnest with benefite, then whome thou pressest with power.

Mitte arcana dei, cælumque inquirere quid sit,
Cum sis mortalis, quæ sunt mortalia cura.

Mortalia. i. humana.

According to the sentence of Socrates, those thynges that be aboue vs longe nothynge to vs. He admonisheth vs therfore that omittyng the studye of naturall Philosophie, we wyl regarde the thynges that pertayne to humane lyfe, that is to wete, to the frampynge of maners and pourgynge the mynde of euyl effectes.

Linque metum lethi, tam stultum est tempore in omni
Dum mortem metuis amittis gaudia uitæ.

alias amittere.

Relinquishe the feare of deathe, for there is greate solye wynned therwith all at all tymes. For syrsse the personne so fearynge deathe, canne by no meanes shonne the thynge he feareth. Secondely, yf this lyfe hathe anye sweatnes in it, all that he looseth throughe hys owne folye.

Iratus

Iratus de re incerta contendere noli.
Impedit ira animum, ne possit cernere verum.

Of a matter uncertayne or of a doubtfull question, see thou neuer do contende or dispute when thou arte angry. For angre is a greate obstacle and let to the mynde, that it, can not disterne ne espie the trueth.

Erasmus pro ꝓpere purat legẽdum esse prompte.

Fac sumptum propere, cum res desiderat ipsa.
Dandum etenim est aliquid, cum tempus postulat aut res.

Doe coste, when the matter requireth, quickelye and redelye lest eyther thou seme to doe it wyth an euyll wyll, or doest it when the tyme is paste.

Mage ꝓ magis.

Quod nimium est fugito, paruo gaudere memento
Tuta mage est puppis modico quæ flumine fertur.

The lowe state and condicion of liuing is surer then the hyghe, lyke as a shyp is in moore sauftye whiche is in a lytle floude then that whiche swymmeth in the waues of manye seas.

Quod pudeat socios prudens eclare memento.

Ne

Ne plures culpent id quod tibi displicet vni.

If thou be wyse, remembre thou do not disclose to anye if thou haue done oughte that thou mayest be ashamed of, leste many men nowe do blame thee for that whych afore thou bewrayedst thy selfe, discontented but thes alone.

Nolo putes prauos homines peccata lucrari.

Temporibus peccata latent, et tempore parent.

parent, p apparent

I will not thou shouldest thynke (sayeth thys authour) that euyll disposed and wycked men doe wynne their misdemeanours and offeces, that is to say, that they shall escape so without punyshement, for that were a wynnynge vnto yt and a gaynes of their naughtynes. Nay, they shall not escape so. For as tyme roneth, so tyme also bewrayeth all thynges.

Corporis exigui vires contemnere noli.

Consilio pollet, cui vim natura negauit.

Despice not the powers of a lytle body, for often tymes that whiche lacketh in the bodelye strength is recompensed

in the strength of the mynde.

Quem scieris non esse parem tibi, tempore cede.
Victorem a uicto superari sæpe videmus.

If thou perceyuest that thou haste to doe wyth one that is myghtyer then thou, and ẏ thou art ouermatched geue place for a tyme and suffer hym to haue the victorye. For in processe of tyme it often happeneth that by the alteration of humane thynges he that before was the better manne, is nowe become the inferior.

Aduersus notum noli contendere verbis.
Lis minimis verbis interdum maxima crescit.

With thyne olde knowen and familier acquayntaunce stryue not to soore. For of very small and lyghte wordes otherwhyles groweth greate and greuouse debate.

Quid Deus intendat noli perquirere sorte.
Quid statuat de te, sine te deliberat ipse.

sorte.i. aliqua diuinatione

Searche not by lottes, sorcerye, witchecraft or other wycked craftes, what

shal

shall become of thee, for almuche as God wyll not thou shoulde knowe it. For he calleth thee not to counsayle, when he goeth aboute to determine a nye thynge of thee. That yf he woulde haue thee knowe it, doubtles he wolde call thee to counsayle.

Inuidiam nimio cultu vitare memento.
Quæ si non lædit; tamen hanc sufferre molestum est.

Nimio cultu. i. ex nimio corporis ornatu cõceptam.

Enuye throughe ouermuche gorgiousnes and furnyshynge of thy selfe see thou shonne, that is to saye, take hede that thy porte be not so greate and stately that other men haue enuye at thee. For albeit the enuye of others hurte thee not, yet it is a paynefull thynge to suffre it.

Esto animo forti, cuiui sis damnatus inique.
Nemo dii gaudet, qui iudice vincit iniquo.

Take a good hearte to thee thoughe thy aduersarye agaynste ryghte and equitie hath by the inequitie of the iudge ouercome thee. For surelye he shall not loue longe that so worketh, but thynge that the iudge hathe wyckedlye iudged

God wyl reiudge.

Litis pretentæ noli maladicta referre.

Referre i. recensere.

Post inimicitias iram meminisse malorum est.

After attonement made betwene partye and partye, the euyl tales of the contencion passed, oughte nomore to be rehersed, but al the former iniuries ought to be clene forgotten.

Nec te collaudes, nec te culpaueris ipse.

Hoc faciunt stulti, quos gloria vexat inanis.

Neyther prayse nor disprayse thy selfe. For who soeuer doeth eyther of theym, semeth to seeke dayne glorie. For euen he that disprayseth hym selfe semeth for this entent to doe it, that he maye be contraryed of suche as heare hym and so be praysed of them.

Vtere quesitis modice. Cum sumptus abundat,

Labitur exiguo quod partum est tempore longo.

Use measurablye and sparynglye the thynges that thou hast gotten together. For when a mans expenses be greate and vnreasonable then doeth hys substaunc

staunce and goodes consume and wast awaye in a lytle tyme, whiche was gotten in longe tyme.

Insipiens esto, cum tempus postulat aut res.

Stultitiam simulare loco prudentia summa est.

Loco. i. quum est opportunum.

Doe not alwaye pretende grauitie and wysedome, but otherwhyles take the persone of a foole vpon thee, namelye when the tyme or matter so requireth. For when occasion serueth, to counterfeyte folye, is meete hyghe wysedome.

Luxuriam fugito, simul et vitare memento.

Crimen auaricie, nam sunt contraria famæ.

Luxuriã. prodigalitie.

Flye excesse and ryot in al thynges, and agayne on the other parte, remembre to eschewe the crime and blame of couetousnes, for they be bothe of them contrarye to a good name and fame.

Noli tu quædam referenti credere semper.

Exigua est tribuenda fides qui multa loquuntur.

Se thou beleue not hym ꝑ is alway tellynge and reportynge of tales. For surelye smal credence ought to be geuen

to suche as be great talkers.

Quod potu peccas, ignoscere tu tibi noli
Nam nullum crimen vini est, sed culpa bibentis.

That thou offendest and doest amysse through dronckenshyppe, forgyue not thy selfe, but rather plame and accuse thy selfe yea, and take punishement of thy selfe. For verely, it is not the wyne, ale, or beere, that oughte to be blamed whē a faulte is cōmitted of a dronkerd, but it is the selfe drinckers faulte.

Consilium arcanum tacito committe sodali.
Corporis auxilium medico committe fideli.

Committe thy priuye and secrete counsayle not to euerye personne but to thy styll and secrete frende. And the helpe and cure of thy bodye, committe to a faythfull Phisition.

Successus, luckes or prosperities.

Successus indignos noli ferre moleste.
Indulget fortuna malis, vt lædere possit.

Take it not greuously, whē eyther thy matters prospere not accordynge as thou arte worthy, or when other mens matters

matters prosper better, then they be worthye. For fortune fauoureth manye tymes and cherisseth euyll personnes, to the intent she maye hurte them and doe them displeasure at length.

Prospice qui veniunt hos casus esse ferendos.
Nam leuius lædit quicquid præuideris ante.

Forsee and caste before with thy selfe the chaunces that come, to the entente thou mayest the better beare them. For it is a muche easyer and lighter greefe, when the thynge is sene before.

Rebus in aduersis animum submitter noli.
Spem retine, spes vna hominum nec morte relinquit.

In aduersitie submitte not thy hearte and courage, but kepe styll a good hope of a better daye. For onelye hope forsaketh not man no not in death.

Ouid. uiuire spe, vidi qui moriturus erat. read the Proverbe. Nosce tempus.

Rem tibi quam nescis aptam dimittere noli.
Fronte capillata, post est Occasio calua.

When thou seest a thynge meete for thee, let it not slyppe but take the occasion when it serueth. For Occasion is

thus paynted. She is before in the front of her heade all full of heere, so that a man maye easelye catche holde of her: but behynde she is balde.

Quod sequitur specta, quodq; imminet ante videto
Illum imitare Deum, qui partem spectat vtranq;.

Ianus.

Beholde the thing that already is come and whyche nowe foloweth thee, and forsee the thynge also that is comming, and whiche hangeth ouer thy heade. As who shoulde saye: Of thynges passed done well or otherwyse, take counsayle howe thou mayest vse thynges to come. Wherin thou shalt folowe the example of Ianus the auncient god of the Romaynes, whiche was paynted with two faces in whome was figured a prudent and wyse man, whiche ought to looke bothe behynde hym and before hym. Thinges behynde thee be thynges passed, and thynges before thee be thynges to come. For so muste thou take thys worde (sequitur) here.

howe (sequitur) is taken.

Fortior ut ualeas, interdum parcior esto,
Pauca uoluptati debentur, plura saluti.

To

To the entente thou mayest be stronger and haue thy health the better, be otherwhyles more sparinge, sobre, scant, and moderate in thy diet. Somwhat ought to be geuen to pleasure, but more to health.

Iudicium populi nunquam contempseris vnus.
Ne nulli placias, dum vis contemnere multos.

Thou beynge but one man neuer despyse the iudgement of the people, leaste whyle thou wylte despyse manye, thou please none.

Sit tibi præcipue, quod primum est, cura salutis.
Tempora ne culpes, cum sis tibi causa doloris.

Aboue all other thynges take hede of thy healthe, for that is the chiefe and principall thynge to be regarded, leaste, yf thou fall into diseases through thyne owne intemperaunce and by misgouernaunce of thy selfe, thou blamest the tyme or the vnwholsomnes of the aire or place (as commonlye men do) where thou arte cause thy selfe of thy trouble and sorowe.

Somnia ne cures, num mens

humana quod optat
Cum vigilat speratis, per somnum cernit idipsum.

Obserue not superstitiously neyther yet regarde thou thy dreames, for the thynge commonlye that mans mynde wysheth for, by hoppynge, whyle it waketh, seeth the same by representation in slepe.

LIBER TERTIVS.

HOC quicũq; velis carme cognoscere lector,
Hæc præcepta feres, quæ sunt gratissima vitæ.
Instruo præceptis animum, nec discere cessles.
Nam sine doctrina vita est, quasi mortis imago.
Commoda multa feres: Sin autem spreueris illud,
Non me scriptorem, sed te neglexeris ipse.

Thou what so euer thou arte (good reader) whiche doest couet to knowe thys boke of verses: shalte carye away moste wholsome

wholsome and commendable precepte of lyuyng, furnyshe therfore thy minde wyth morall lessons, and cease not to learne. For without learnynge surelye thys lyfe is as who shoulde saye, an ymage or representation of death. Thou shalte, I saye, beare awaye manye commodities by readynge and reuoluynge thys booke. Contrarye, yf thou settest nought by it, thou shalt not despyse me that am the wryter, but thy selfe.

Cum recte viuas, ne cures verba malorum
Arbitrij nostri non est, quid quisque loquatur.

Arbitrij nostri, in our liberte.

When thou lyuest well: regarde not the wordes of euyl persons that can speake good by no meanne of honestye. Neyther doeth it lye in oure power and arbitriment what euerye manne speaketh. Wherefore syth we can lette no man to speake, it is not oure faulte, but theirs.

Productus testis, saluo tamen ante pudore,
Quantumcunq; potes, celato crimen amici.

When thou arte broughte forthe for a wytnesse in thy frendes matter: Doe as much as thou canst, thy honestye saued,

to

to hyde thy frendes blame.

Sermones blandos blesosque cauere memento
Simplicitas veri sana est, fraus ficta loquendi.

Trouthes tale is playne and symple without anye flatrynge, where as fayre flaterynge speache lyeth commonlye in a wayte to deceyue thee. Take hede therfore of fayre and lispynge woordes that thou be not defrauded.

Segnitiem fugito, quæ vitæ ignauia fertur,
Nam cum animus languet, consumit inertia corpus.

Languet i. is feble or drowsie.

A slouthfull and ydle lyfe is to be fiedde, For when the mynde is vnlustye, then doeth ydlenes consume the bodye.

Interpone tuis interdum gaudia curis,
Vt possis animo quemuis sufferre laborem.

Curis. i. studijs.

The minde that is weried with serious affayres muste otherwhyles be refreshed wyth honest and moderate pleasures that it maye be the better able to endure labours. For as the Poete Ouide wryteth. Quod caret alterna requie durabile non est. Nothynge wythoute inter

Ouidi.

interchaungeable reste can endure.

Alterius dictum aut factum ne carpseris vniquam
Exemplo simili ne te deridiat alter.

Carpseris. i. reprehenderis.

Cherke thou not at anye tyme another mannes woorde or deede, leaste with lyke exemple another man scorne thee.

Quæ tibi sors dederit tabula suprema notata,
Augendo serua, ne sis quem fama loquatur.

Suche thynges as heritage or executorshyppe (whiche here is called sors suprema) hathe broughte vnto thee beinge noted and writtē in the table testamentarie or laste wyll of thy auncester or frende, kepe theym well with augmentynge the same rather then dimilhynge, leaste thou be suche one as the fame shal speake on.

Sors supre ma.

Cum tibi diuitiæ superant in fine senectæ,
Magnificus facito viuas, non parcus amicis,

Superant. pro abundant.

When in thy very laste age thou hast foyson and aboundaunce of ryches, lyue after a free and liberall sorte, and no nygarde to thy frendes.

Veile

Vtile consilium dominus ne despice serui.
Nullius sensum si prodest, tempseris vnquam.

Thou that arte a maister despyse not the profytable councel of thy seruaunte. No, despyse no mannes aduise and conceyte yf it be auaylable and good.

Rebus & in censu si non est quod fuit ante,
Fac viuas contentus eo, quod tempora præbent.

Præbēt i. ministrāt.

Yf in goodes and coyne it be not with thee as it hathe bene in tymes past, doe so then that thou mayest lyue contented with that that the tyme geueth and ministreth vnto thee.

Vxorem fuge, ne ducas sub nomine dotis.
Nec retinere velis, si cœperit esse molesta.

Dos is ẏ whiche is gyuen wͤ a woman in mariage.

Beware and fe thys thynge, that thou marye not a wyfe for the goodes sake that she bringeth with her. No, kepe her not, yf she begynne to be greuouse and comberouse vnto thee, but lette her goe with that she brought a gods name rather then thou shouldest be disquieted al thy life long with her. Here shal ye note that

that by the lawes of the Romaynes before the religion of Christ came amonges them, they mighte at their pleasure thrust awaye their wyues, yf they lyked them not and take newe, but Christen me̅ can not do so. Wherfore they ought to be the more diligent & circumspect to chuse suche as they maye lyue in quiet wyth.

Multorum disce exemplo quæ facta sequaris,
Quæ fugias. Vita est nobis aliena magistra.

Learne by the exẽple of many what dedes thou mayest folowe and what thou mayest flee. For the lyfe of other menne ought to be vnto vs euē a scole maister and teacher what we ought to doe.

Quod potes id tentes, operis ne pondere pressus,
Succumbat labor et frustra tentata relinquas.

Succūbat, i. corruat, fal vnder foote.

Attempte the thynges that thou art hable to doe, lest yf thou be prested and ouercharged wyth the weyghte of the worcke, thy labour quaple, and so thou be compelled to leaue all thynges that thou hast vaynelye attempted.

Quod nosti haud recte factum nolito

nolito tacere,
Ne videare malos imitari velle tacendo.

Reye not close the thyng that thou thinkest not ryghtlye done, lest thou seme to be desyrous to folowe the euyll persons by contelynge their trechery.

Iudicis auxilium sub iniqua lege rogato.
Ipsæ etiam leges cupiunt vt iure regantur.

Terence. Extremitie of lawe is extreme iniurye, as the Poete Terence sayeth. Wherfore yf contratye to equitie thou be pressed with the rigoure and extremitie, desyre the helpe of the iudge that hathe authoritie to tempre the rygoure as the case requireth. For the derye lawes themselues demaunde the same, that they shoulde be moderated and expounded accordyng to equitie and conscience.

Quod merito pateris, pacienter ferre memento,
Cumque reus tibi sis, ipsum te iudice damna.

The incommoditie that thou suffrest throughe thyne owne faulte and deseruynge suffre pacientlye, and when thou arte gyltye in thyne owne conscience priuelye

priuely to thy selfe, be iudge of thy selfe and condempne thy selfe.

Multa legas facito, perlectis selige multa.
Alias pelege.

Nam miranda, canunt, sed non credenda Poetæ.

Reade muche, and out of thynges that thou hasse throughlye reade chuse and pycke oute muche, and not all. For the Poetes recorde thinges wonderful but not alwayes credible.

Inter conuiuas fac sis sermone modestus,
Ne dicare loquax, dum vis vrbanus haberi.
Loquax, a prater.

Be sobre of wordes at a table amonges gestes, leasse whyle thou desyrest to be counted a manerlye man, thou be called contrarye to thy expectation, a prateler.

Coniugis iratæ nolito uerba timere.
Nam lachrimis struit insidias dum fœmina plorat.
Struit, molitur.

Be thou not moued with the weppynge woordes of thy wyfe when she is angrye. For a woman when she wepeth goeth about with her teares to worcke deceyte.

Vtere quæsitis, sed ne uideariſ abuti.

Abuti. i. male uti

Quj ſua conſumunt, cum deeſt, aliena ſequuntur.

Vſe but abuſe not thy goodes that thou haſte gotten. For they that conſume theyr owne, when they lacke, enſue o-ther mennes.

Fac tibi proponas mortem non eſſe timendam,

Horat.

Mors vlti ma linea rerum

Quæ bona ſi non eſt, finis tamen illa malorum eſt.

Death euen for thys verye cauſe is not to be feared for it is ỹ ende of all worlde trouble and diſpleaſure.

Vxoris linguam ſi frugi eſt, ferre memento.

Frugi. thryftye.

Namq; malum eſt, nil velle pati, nec poſſe tacere.

Be content to ſuffre thy wyues tongue, yf ſhe be thryftye and a good houſwyfe beſydes forthe. For thys rather is an euyll propertye that one wyll ſuffre nothynge, and yet canne not temprre hys owne tongue.

ægra. i. coacta inuita

Dilige non ægra charos pietate parentes.

Nec matrem offendas, dum vis bonus eſſe parenti.

Lotte

Loue thy deare parentes with a voluntarye kyndnes and not as it were by compulsion of the lawes. And agayne doe not so cleane to thy father that thou shalte displease thy mother, but beare thy selfe euenly to bothe.

LIBER QVARTVS.

SEcuram quicunq; cupis traducere vitam,
Hec vitijs hærere animum quæ moribus obsunt:
Hæc præcepta tibi semper relegenda memento.
Inuenies aliquid in quo te vtare magistro.

Securam. i tranquillã

Who soeuer coueteth to leade a quiet lyfe and labourth that hys mynde be not intangled with vices, whiche be very hurtful to vertuouse and honest maners, lette hym alwayes reuolue these lessons. I trowe he shall fynde somewhat wherin he maye vse hym selfe as a maister and gouernour of hys lyfe, beynge holpen with these preceptes.

Despice diuitias, si uis animo

esse beatus,
Quas qui suspiciunt, mendicant semper auari.

Suspiciũt i. admirãtur, magnificiũt

Regarde not worldelye ryches, yf thou delyrest to be happye and blessed in thy mynde. For surelye they that be in loue and admiration wyth ryches, what be they? They be couetouse and alwayes beggers. For a beggers bagge is neuer fylled. They haue neuer ynough. They be fyll nedye.

Commoda naturæ nullo tibi tempore deerunt,
Si contentus eo fueris quod postulat vsus.

Vsus i. necessitas.

The necessary commodities of nature thou shalt neuer fayle of, yf thou wylte be contented with that that the present vse asketh.

Cum sis incantus, nec rem ratione gubernes,
Noli fortunam, quæ non est, dicere cæcam.

Where as thou arte an vnfyll husbande thy selfe, and doest not order thy thynges with wysdome and reason call not fortune blynde, for there is no suche thynge.

Parce, abuerbe. P parum.

Dilige denarium, sed parce di-

ligo

lige formam,
Quam nemo ſanctus nec honeſtus captat habere.

As it is a wyſe mans propertie to loue money for the vſe of it. So it is a fooles parte to loue to ſee it, to handle it, and to fede his eyes with it. For no honeſt or holye man ſeketh that.

Cum fueris locuples, corpus curare memento.
Aeger diues habet nummos, ſe non habet ipſum.

Se, nō ſed legendum putat Era.

If thou be ryche, looke to thy bodelye health. The ſycke rich mā hath money, but hym ſelfe he hath not.

Verbera cum tuleris diſcens aliquando magiſtri
Ferpatris imperium, quum verbis exit in iram.

verbera i. verberatrones.

where as thou ſuffreſt otherwhyle euen the beatynge of thy maiſter in the ſcole when thou learneſt, be not agreued to beare thy fathers regiment and authoritie when with woordes he fall out with thee in hys mode and paſſion.

Res age quæ proſunt, rurſus vitare memento
In quibus error ineſt, nec ſpes eſt certa laboris.

Exercise thy selfe in thynges profitable, and agayne eschue suche thynges as be doubtfull and wherin thou mayst be deceyued. See thou hast a sure hope of thy labour, and accordynge to the common sayinge. Quæ dubitas, ne feceris. Doe not the thynges thou doubtest in.

Quod donare potes, gratis concede roganti.
Nam recte fecisse bonis in parte lucrorum est

Geue freely and frankely that thou mayest conuenetly forbeare. For a good tourne done to good men is to be numbred in the parte of gaynes, accordynge to the Mime Publian. Beneficium dando accepit qui digno dedit. He hath receyued a good tourne by geuynge, whiche hathe geuen or done a good tourne to the worthye.

Mimus Publia.

Quod tibi suspectum est, confestim discute quid sit
Nanq; solent primo quæ sunt neglecta nocere.

The thyng that is suspected vnto thee, forthwith boult it oute. For thynges whiche at the begynnynge be not loked vpon, doe commonlye muche harme to

a man

a man ere he beware.

Cum te detinent. Veneris damnosa voluptas,
Indulgere gulæ noli, quæ ventris amica est.

When the chargeable and lossfull pleasure of the bodye doeth occuppe and imbrace thee, which doubtles is a great spender and waster of thy goodes, take hede thou geue not thy selfe to deyntye and delicious fare, for the pleasaunte contentacion and satisfiynge of thy mouthe and palate (whiche lust and desyre to fare deyntelye is here called Gula, and is the bealyes frende) lest thou ouercharge thy selfe wyth expenpenses and so be brought to extreme beggerye. The sense then of the verses is thys. Beware thou double not thy sore, one eupll maye so be borne, two at ones can not. To loue women is chargeable. To fede of deyntye and fyne meates is also chargeable. If thou wylte nedes ensue the one, flee the other. Marke what is (Gula.)

Cum tibi proponas animalia cuncta timere:
Vnum hominem tibi præcipio plus esse timendum. Proponas i. statuas.

no here as in thyne owne conceyte thou doest caste thee to feare all beastes, namelye suche as be wylde and perylous: by myne aduyse and commaundement thou shalte feare one lyuynge thynge, that is to wete, man aboue them al. For no beaste is mooze hurtful to manne, then man is to man.

Cum tibi prævalidæ fuerint in corpore vires,
Fac sapias, sic tu poteris vir fortis haberi.

Fac sapias i. fias sapiens.

If thou be of moste puissant strength in thy bodye, thou arte not forthwith to be called a stronge or valiant manne, onles thou couple it with the power of the wytte, that is to saye: wysedome, wherwith thou mayest ryghtelye vse thy bodelye strength.

Auxilium a notis petito, si forte laboras.
Nec quisquam melior medicus, quam fidus amicus.

Laboras i. turbaris animo.

Thou openest the diseases of thy bodye to a Physicion. Open the diseases of thy mynde to a faythfull frende. The one healeth with medicines, the other with good counsayle.

Cum sis ipse nocens, moritur

cur

cur victima pro te?
Stultitia est morte alterius sperare salutem.

victima est animal immolatum in sacrificio.

Sythe thou arte the offender thy selfe, why doeth ỹ gyltles beaste which thou offrest vp in sacrifice for thy synne dye for thee, O thou Romayne (for to the foolysh Romaynes then Panims this was wrytten of a wise Panim.) It is, sayeth he: a greate folye to haue hoope of health in the death of another thing.

Cum tibi vel socium vel fidum quæris amicum,
Non tibi fortuna est hominis, sed vita petenda.

Fortuna, wealth.

Yf thou seke a frende, or a felow eyther in wedlocke or in other affayres: seeme not hym or her by the goodes and prosperous fortune, but by the good properties and maners of lyfe.

Vtere quæsitis opibus, fuge nomen auari.
Quid tibi diuitiæ prosunt, si pauper abundas?

Quo mihi diuitias si non conceditur vti? Hora

Thou haste in vayne gotten ryches, yf thou dare not vse them, but in the myddest of all thy ryches lyuest nedely. For yf they doe thee no good it is all one as yf thou had them not at all.

Si famam seruare cupis, dum viuis, honestam,
Fac fugias animo, quæ sunt mala gaudia vitæ.

If thou wylte kepe vp thy good name and honest estimacion whyle thou lyuest: See thou flee in thy mynde the enyll and hurtefull pleasures of lyke, as Glotonye, Lecherye and suche lyke.

Cum sapias animo, noli irridere senectam.
Nam quicunq; senex, sensus puerilis in illo est.

Sensus puerilis, a childyshe witte.

When thou arte in thy lustye and best age and doest florysshe in wytte and wisdome, see thou skorne not age, that is to saye: the aged menne, whose wyttes beinge nowe not so quicke and freshe as they were, be euery daye mooze feble and mooze, and growe childysshe againe accordynge to the Prouerbe. BIS PVERI, SENES. Olde menne be twyse chyldren.

Prouerbe

Disce aliquid. Nam cum subito fortuna recedit,
Ars remanet, vitamq; hominis non deserit vnquam.

Fortune often tymes doeth sodenlye plucke from a man hys goodes, as by fyre,

fyre, by theues, by warres, by soppe-wrake, and by a thousande casualties, but cunnynge or science can not be taken from thee. Thys therfore, is the surest possession, whiche alwayes and euery where shall mayntayne thee.

Perspicito cunctos tacitus quid quisq; loquatur
Sermo hominum mores & celat et iudicat idem.

Alias cuncta.

Marke secretlye with thy seife and espye oute all persons what euery mans talke is. For their talke doeth hide their maners and condicions for a tyme yf they be dissemblers, and agayne they: talke at another tyme betwyxt and shew what they be

Exerce studium, quamuis perceperis artem
Vt cura ingenium, sic et manus adiuuat vsum.

cura, cogitatio.
studye.

As learnynge wyll vanishe awaye yf thou retayne it not with dayly exercise: So an handye occupacion or crafte muste be holpen and increased wyth labour,

Multum ne cures venturi tempora fati
Non timet is mortem, qui scit

fati, i mortis.

con-

contemnere uitam,

If thou wylt be free from the feare of death, learne not to ſet muche by ipſe, for as Ariſtotle full featly teacheth, the vſe or fruition of nothyng is pleaſaũt onles after a maner thou haſt deſpyſed the ſame alredy.

Ariſtotle.

Diſce, ſed a doctis, indoctos ipſe doceto.

Propaganda etenim rerum doctrina bonarum.

propaganda. i. dilatãda, multiplicanda.

Learne not of euerye man, but of ſuche as can teache thee agayne, the thynge that thou haſte learned of other, the ſame ſe thou teache to other. For the knowledge of thynges profitable is not to be ſuppreſſed and hyd, but to be reached as it were by handes from one man to another.

Hoc bibe quod poſſis, ſi tu uis uiuere ſanus.

Morbi cauſa mali eſt homini quandoq; uoluptas

☞ Drynke not more then thou arte able to beare, and more then ſhall ſuffyce thy nature. For that ſhorte pleaſure of drynckynge oftentymes breadeth to a man a longe and paynful ſyckneſs.

Laudaris pro laudaueris.

Laudaris quodcunq; palam, quod cunq;

cunq; probaris,
Hoc vide ne rursus leuitatis crimine damnes.

¶ What so euer thynge thou shalt prayse, and what so euer thou shalt allowe, see thou doe not agayne damne and disalowe the same throughe the byce of lyghtnes.

Tranquillis rebus quæ sunt aduersa caueto-
Rursus in aduersis melius sperare memento.

¶ Be not careles when fortune is quiet and caulme, but feare a tempest, againe when fortune rageth, hoope for a better wether. ¶ In prosperitie we ought to feare aduersitie, that we be not thought les, and in aduersitie we ought to loke for prosperitie, that we be not hartles.

Discere ne cesses, cura sapientia crescit.
Rara datur longo prudentia temporis usu. cura i. studio.

¶ Let vs neuer cease learninge, for by study and reuoluing of the mynde doth wysdome encrease. ¶ Yea by longe experience and vse of time is gyuen a rare, Rara.
that is to say, a singular and seldō sene wysdom. ¶ This take I to be the better sense

sense.

Parce laudato, nam quem tu sæpe probaris,
Vna dies, qualis fuerit monstrabit amicus.

Be scant of thy prayse. Extolle not thy frend to the hygh comendacions whom thou hast not yet throughlye tryed, lest one daye come that shall vtter hym to be a farre other maime then thou takest hym for.

Ne pudeat quæ nescieris te velle doceri.
Scire aliquid laus est, pudor est nil discere velle.

Some men are strycken with suche folyshe shame that they had rather to be ignorante, then ones to learne, whereas yet they knowe it is an hyghe commendation to haue knowledge & a foule reproche to be ignorãt like a brut beast.

Cum Venere et Baccho his est et iuncta voluptas.
Quod lautum est animo complectere, sed fuge lites.

There is ioyned with Venus & Bacchus bothe pleasure and stryfe, pleasure yf ye vse theyr commodities measurably and wel, stryfe and displeasure,

yf

ykye vse them (otherwyse. wyne the making wherof was inuented by Bacchus) moderatlye taken maketh yheart cheresull, immoderatly, setteth men together by the eares. Lykewyse it is of loue, lawfully taken and honestly it deiyteth, otherwise it breadeth discorde and variaunce.

Demissos animo, ac tacitos vitare memento,
Qua flumen placidum est forsan latet altius vnda.

Eschewe sad and styll persons. for they seme to go aboute some mischiefe. Euē as a floude or water is to be most feared where it is mosse caulme, for there it is wonte to be depest. So Cesar euer feared more Brutus and Cassius, whyche were pale and styll men, then he feared Antonius the dronkerd.

Cum tibi displiceat rerum fortuna tuarum,
Alterius specta quo sit discrimini pejor.

As often as the fortune of thyne owne thynges displease the, consider the fortune of another man in what diuersitie thy fortune is worse then hys.

Quod potes id tenta, nam littus carpere

Carpere littus i. nauigare iuxta littus.

carpere remis,
Tutius est multo, quam velum
tendere in altum.

Sure thynges oughte rather to be attempted then great thynges. For surer it is to rowe by the shoore and to vse oores then wful sayle to cut the waues in the mayne Seas, in great paryll and daunger.

praue i. malitione.

Contra hominum iustum praue
contendere noli.
Semper enim Deus iniustas
vlciscitur iras.

Stryue not crokedlye and frowardlye agaynste a iuste manne. For God euer reuengeth wrongful veracions,

Ereptis opibus noli mærere
querendo.

querēdo i. lamētādo.

Sed gaude potius, tibi sic contin-
gat habere.

If ryches chaunce vnto thee, be glad. If they be by some misfortunes taken awaye: Doe not mourne and tormente thy selfe with complaynynge.

Est iactura grauis, quæ sunt a-
mittere damnis,
Sunt quædam quæ ferre decet
patienter amicum.

It is a soore losse to loose the thynges

a man

a man hath by the damage and fault of hys frende, as yf hys beastes shoulde eate vp my corne or suche lyke thynge, I wouldē not be contented therwyth, but require amendes. Yet againe some thynges there be whiche it becommeth a frende pacientlye to suffre of hys frende namely lyght and smal offences.

Tempora longa tibi noli promittere vitæ.
Quocunq; ingrederis sequitur mors, corpus vt vmbra.

No man can promyse long lyfe to hym selfe, syth death, whyther so euer a man goeth, doeth folowe hym, none otherwyse, then the shadowe followeth the bodye.

Thura deum placa, vitulum ne crescat aratro.
Ne credas placare deum, dum cæde litatur.

Appease gods indignation and wrathe with frankencence and suffre the calfe that it maye growe to be apte and mete for the ploughe. For thynke not that thou doest pacifye god when thou makest sacrifice vnto him with the slaughter of calues and other beastes.

Cede locum læsus fortunæ, cede potenti.
Lede qui potuit, prodesse aliquando valebit.

Geue place to fortune, that is to saye: to menne that be fortunate and ryche thoughe thou be sometyme hurted and wronged of them, yet I say, geue place also to men of power and myghte. For he that was of power to hurt thee shalbe able to doe thee good somtyme.

Cum quid peccaris, castiga teipse subinde.
Vulnera dum sanas, dolor est medicina doloris.

subinde .p. statim.

When thou shalt doe any thynge amis: doe not wynche at thyne owne faulte, as other men do, but chastice and chyde thy selfe forthwyth. For sorowe is medicine of sorowe whyle a man suffre his wounde to be cured. A smartynge wounde canne not be healed wythoute a bytynge plaster or medicine. So lykewyse it is of the diseases of the mynde.

damnaris .p. dānaueris. i. dāna.

Damnaris nunquam post longum tempus amicum.
Mutauit mores, sed pignora prima memento.

Neuer condempne nor vtterlye caste away

waye thy frende after a longe tyme of frendshyp vsed and continued betwene you. He hath chaunged perchaunce his maners, he is not the mā he was wont to be. Well, what then? Yet remembre the fyrste and olde bandes and tookens of loue betwene you, and shewe hym somwhat the moore fauour for that.

pignora.

Gratior officijs quo sis mage, charior esto,
Ne nomen subeas quod dicitur officiperda.

mage pro potius.

To the entent thou maiest be the better beloued of menne see thou be rather the moore thanckefull and kynde towardes men wynnynge their heartes with workes and offyces of humanitie, least thou doe els runne into the name whiche of the Latine people was called, officiperda, that is to saye, as some men interprete it one vppon whome a good tourne bestowed is loste, or as other thincke a destroyer and loser of al good humanitie.

Suspectus, caueas, ne sis miser omnibus horis.
Nam timidis et suspectis aptissima mors est.

Thou beinge a man suspicious, suspec-

tynge and fearynge the waggynge of a strawe, take hede, that thou lyue not a miser all the dayes of thy lyfe, as who shoulde saye: he that suspecteth euerye thinge, muste nedes lyue a wretched life. For vnto fearefull and suspectynge persons is deathe moste mete and conuenient, for as muche as lyue they can not swetelye and pleasauntlye.

Cum fueris seruos proprios mercatus in vsus,
Et famulos dicas, homines tamen esse memento.

If thou haste bye bonde men for thyne owne proper vses (for amonges the heathen people it was a common thing to bye villaynes or bonde men) and calleste them thy seruauntes: yet remembre that they be menne and no beastes. In that they be boughte it commeth by the iniquitie of fortune, but in that they be menne they be thy felowes, for thou arte but a man.

Quam primum rapienda tibi est occasio prima,
Ne rursus quæras, quæ iam neglexeris ante.

Euen the very lyttle occasion of a good thynge is forthwith to be caughte and taken

taken vp, leſt yf the occaſion wythdrawe it ſelfe, thou ſhalte be fayne to ſeke it agayne, perchaunce neuer fynde it more, foraſmuche as alredye thou haſte neglected it.

Morte repentina noli gaudere malorum.
Felices obeunt, quorum ſine crimine vita eſt.

If euyll menne doe ſodenlye dye, we oughte rather to be ſorye, then ioyfull. Let vs rather ioye in the death of good menne, whoſe death is happye.

Cum coniunx tibi ſit, nec res, et fama laboret:
Vitandum ducas inimicum nomen amici.

laboret. i. periclitetur.

If thou haſte a wyfe and neyther thy goodes nor thy eſtimacion and fame is in anye euyll caſe or daunger, doe not then bringe thy ſelfe into the frendſhip and familiaritie of greate men, and namelye of ſuche as haue no good but rather an odious name amonges the people, leaſt thou get by ſuche frendſhyppe bothe to thy ſelfe and to thy wyfe ſome blemyſhe or euyll name. Thys take I to the beſt ſenſe.

Cum tibi contingat ſtudio cog-

noscere multa,
Fac discas multa, vites nescire
doceri.

The more thou learnest, the more loke thou studye to knowe. Seme not vnable to apprehende or conceyue any maner of knowledge.

Miraris verbis nudis me scribere versus?
Hos breuitas sensus fecit coniungere binos.

versus binos Græci uocant disticha.

A sentence oughte to be comprised in fewe wordes. For shorte thinges be best remembred and sonest borne awaye. And for thys cause the author of thys pretye boke thoughte it good by naked woordes to include in euerye seuerall distich a seuerall lesson or morall precepte, to make it playner and shorter.

Catonis Distichorum moralium finis.

ALIQVOT SENTENTIARVM FLORES EX VARIIS COLLECTI SCRIPTORIBUS per Deside. Erasmum Roterodamum, vna cum interpretatione Richardi Tauerneri Serenissimo Regi Angliæ ab annulo Signatorio.

The sayinges of Pittagus.

DIFFICILIA quæ pulchra.
Goodly thinges be hard.
Magistratus virũ arguit.
Authoritie or office vttereth what a man is
Prudentis est prospicere ne quid eueniat mali, fortis tollerare, si forte obtigerit.
It is a wyse mans parte to forse that no euyll doe chaunce vnto hym, and agayne it is an hardye mannes parte to suffre yf anye euyll chaunce hym.
Ne cui calamitatẽ suam exprobraris.
Vpbrayde no man of hys misfortune.
Vxorem æqualem ducito.
Marye a wyse of no hygher byrth or e-

Eate then thou arte thy selfe.

BIAS.

Valere corpore, naturæ munus est. Diuitiæ dantur a fortuna, Sapientia animi bonum est.

To be stronge of bodye is the gyfte of Nature, Ryches is geuen of Fortune. And wysedome is the good thynge of the mynde.

Ita dispensa tempus, quasi et diu victurus et mox moriturus.

So dispose thy tyme, as thou shouldest bothe lyue longe, and also dye shortelye.

Delibera lente, quod decreueris constanter urge.

Take longe aduisement, but the thinge that thou hast ones determined set vpon it constantlye.

Ne præceps sis ad loquendum.

Be not headye or rashe to speake.

Pessimi consultores sunt ira & præcipitantia.

Wrathe and rashenes be two the worst counsaylours that can be.

Sapiens omnia sua bona secum portat.

The wyse man caryeth all hys goodes wyth hym.

CLEOBVLVS.

Amicos beneficijs foue, quo fiant amiciores,

ciores, inimicis benefac, quo fiant amici.
Mayntayne thy frendes with benefites to make them mooze frendelye, and doe good to thyne enemyes, to make them thy frendes.

Egressurus domo, te cum expendito quid foris agere velis, domum vbi redieris, quid egeris reputato.
When thou goest frome home, ponder with thy selfe what ỹ wylte doe abzode. And when thou returnest home recozde with thy selfe what thou hast done.

Audiendi quã loquendi studiosior esto.
Be moze desyrouse to heare, then to speake.

Voluptati frenos inicito.
Bzydle thy pleasure.

Vxori præsentibus alijs nec blandire nec iurgium facito.
In presence of other, neyther flatter thy wyfe nozchyde her.

Rebus secundis ne efferaris, aduersis ne deijciaris.
With prosperitie be thou not lyfted vp, and with aduersitie be not cast downe.

PERIANDER.

Voluptas cito perit, honos immortalis est.
Pleasure soone perysheth, but honoure

neuer dyeth.

Tutaire quies, periculosa temeritas.
Quietnes is a sure thynge, but rashe-nes is daungerouse.

In rebus prosperis esto moderatus, in aduersis prudens.
In prosperite be sobre, aduersite wise.

Cura potest omnia.
Diligence and study can do al thynges.

ANACHARSIS.

De arte non iudicat nisi artifex.
Of a crafte can no man iudge but the crafters manne.

Ex alienis vitijs discas quæ tua sint tua.
By other mennes vyces learne howe foule thyne owne be.

Linguam, ventre & pudenda cohibe.
Charme thy tonge, bely and preuities.

THALES.

Difficillimum est omniū nosse seipsum.
It is the hardest poynte of all, a man to knowe hym selfe.

Quæ in alijs damnes, ipse ne feceris.
Suche thynges as thou doest condepne and blame in other, do thy-self not.

Amicorū non minus absentiū q̄ præsentium memores esse oportet.
It behoueth vs to remembre our frendes alwell absent as present.

Ani-

Animus honestis artibus colendus est, potius q̃ forma corporis componenda.
A man ought rather to garnish ỹ mynd with honest artes: Then to decke the forme of hys bodye.

Ne quæras fraude ditescere.
Seke not to growe ryche by falshode.

Qualem gratiam retuleris parentibus tuis, talem expecta et a liberis tuis.
Suche thankes as ỹ hast yelded to thy parentes, loke for ỹ lyke of thy childre.

SOLON.

Virtus fidelior est iureiurando.
There is more truste in honestie then in an othe.

Quod præclarũ est, acurate est agendũ.
A thinge of excellencie ought to be finelye done.

Amicum ne temere recipito, receptum ne reijcito.
Receiue no man rashly into thy freship and when thou hast receiued him caste him not rashlye of.

Impera, sed prius edoctus imperio parere
Desire to beare sommne rule, but firste learne to be obedient vnto rule thy self.

Cum regibus (dixit Aesopus) aut omnino non loquendum, aut que sunt iucundissima loqui oportet.

With

wyth kynges (sayd Esope) it were best eyther not to speake at all, or to speake thynges moste pleasaunte.

Immo, inquit Solon. Cum regibus aut omnino non loquendum, aut quæ sunt optima loqui oportet.

Naye sayeth Solon: wyth kynges it were best eyther not to speake at all, or to speake the best thynges.

Rationi pareto.

Obeye reason.

Malorum consuetudinem fugito.

Eschew the felowshyppe of euyll desposed menne.

In defunctum maledicta ne congerito.

Raple not vpon him that is deade.

Filius ne parentem aleye cogitor, a quo nullam artem edoctus est.

Let not the sonne be compelled to finde hys father in hys extreme pouertie and nede, of whom he hath not bene taught or brought vp in anye science or occupation.

Vitæ finem spectato.

Wayte no manne for blessed and happye tyll thou see the ende of hys lyfe.

CHILO LACEDE-
MONIVS.

Si dixeris quæ uis, audies quæ non vis.

pf

Yf thou speake what thou wylte, thou shalte heare what thou wylt not.

Damnum turpi lucro potius esto.

Preferre dammage before foule lucre.

Ne lingua preuertitor animum.

Let not the tongue runne before ỹ wit.

Quæ fieri non possunt ne tentes.

Assaye not the thynges that can not be broughte aboute.

Index aurum, aurum explorat hominem.

The touche stone tryeth golde, golde tryeth manne.

Amato tanquam osurus, oderis tanquam amaturus.

Loue as though thou shouldest in tyme commynge hate, and hate as thoughe thou shouldest in tyme commyng loue.

ARISTIPPVS.

Opes eiusmodi tibi para, quæ naui fracta simul cum domino enatent.

Seke thee suche ryches whyche yf the shyppe breake maye swymme forth together with the owner.

Fortunæ bona varij casus eripiunt: bona animi quæ sola uere bona sunt, nec incendium nec naufragium potest eripere.

The goodes of fortune be taken awaye by

by sundrye casualties, but the goodes of the mynde, whiche be onelye true goodes can not be taken awaye neyther by fyre nor thyrwracke.

Discepuer, quæ viro sunt vsui futura.
Learne when thou arte a childe suche thynges as shall be profitable when thou arte a man.

THEOPHRASTVS.

Preciosissimus sumptus est tempus.
Tyme is the moste precious coste that a man can bestowe.

ANTISTHENES.

Regium est audire male, quum feceris bene.
It is geuen to a kynge, though he doe neuer so well yet to be euel spoken of.

Corax grece a rauē, Colax a flatterer.

Satius est in coracis quam in colacis. i. in cornos quam in adulatores incidere. Illi mortuum exedunt, hi uiuum etiam.
It is better of the rwayne, to fall amonges a sorte of Rauens then amonges flatterers. The Rauens eate a manne when he is deade, but the flatterers eate hym quycke.

Quod rubigo est ferro, hoc liuor est homini.
That rustie doeth to yron, that doeth enuye

enuye to man.

Fratrum concordia quouis muro tutior.

The concorde of bzethzen is surer then any stone wall.

Præcipua disciplina est dedisscere mala.

The chiefest learnynge is to vnlearne vyces.

DIOGENES.

Vir bonus Dei simulachrum est.

A good man is the ymage of God.

Amor otiosorum est negocium.

Loue is the busenes of loyterers.

Miserrima res est senex egens.

Nedye age is a thyng moste miserable.

Pernciosissime mordet, ex feris bestiis obtrectator, ex cicuribus adulator.

There be two whithe byte moste deadlye, of wylde beastes, the backbiter, and of tame the flatterer.

Oratio blanda est mellitus laqueus.

A flaterynge spethe is a honye swete snare.

Qui præclare loquuntur nec faciunt, citheræ similes sunt, quæ sonat alijs, ipsa nec audiens, nec sentiens.

They that speake gloriously, but do nothynge therafter themselfe, be lyke vnto a harpe

harpe, whyche maketh a sounde to other, but it selfe neyther heareth nor perceyueth.

Frustra viuit, cui ut bene viuat nulla cura est.

He lyueth vaynlye whych hath no care to lyue well.

Qui forma decorus indecore loquitur, ex eburnia vagina plumbium educit gladium.

A goodly person that speaketh vngoodlye woordes, draweth forthe a leaden swearde oute of an yuerye scaberde.

Serui fieris, improbi seruiunt cupiditatibus.

Bonde men be thrall to their maisters, and wycked men to their lustes.

Eruditio iuuenibus sobrietas est, senibus solatium, pauperibus diuitiæ, diuitibus ornamentum.

Learnynge is to yonge men a sobrenes, to olde men a solace, to pore men ryches, to ryche men a garnyshement.

Nobilitas, gloria, diuitiæ, malitiæ sunt velamenta.

Nobilitie, glorie, ryches be the clokes of noughtynes.

SOCRATES.

Quæ supra nos, nihil ad nos.

The

The thynges that be about vs, pertayne nought vnto vs.

Hoc vnum scio, me nihil scire.

This one thynge I knowe (sayde Socrates) that I knowe nothynge.

GRATES.

Vt in omni malo punico granum aliquod putre est, ita nemo reperitur vndiquaq; purus a vitio.

Lyke as in euery pome granate there is some kernyl rotten: so there is no man founde thorowoute cleane from vice.

ZENO CITTIENSIS.

Non qui magnus, statim bonus est, sed quisquis bonus, idem et magnus est.

It followeth not, that who so euer is greate is forthwith good, but who so euer is good, the same is also great.

Ideo Natura dedit hominibus aures duas, os vnicum, vt plus audiamus quã loquamur.

Nature hath geuen man therfore two eares, and but one mouthe, that we shoulde be redyer to heare then to speake.

Auribus attrahendi sunt homines potius quam palato, id est persuasione

magis quam violentia.

Men oughte to be drawen rather by the eares then by the gowne, y is to say: rather by perſuation then by violence.

THEMISTOCLES.

Præſtat habere viros egentes pecunia, quam pecuniam egentem viris.

It is better to haue men wantyng money, then money wantynge men.

PERICLES.

Amicum eſſe licet ſed vſq; ad aras.

A man may be a frende, but he muſt go no further with his frende then tyll he come to the aultez, that is, he maye not offende God for his frendes cauſe.

LAMACHVS.

Non licet in bello bis peccare.

It is not lawfull in battayle to make a fault twyſe.

IPHICRATES.

Indecora ſapienti vox eſt. Non putaram, aut non expectaram.

It is an vncomlye ſayinge for a wyſe man to ſay: I woulde not haue thought it, or I woulde not haue looked that it ſhoulde haue come ſo to paſſe.

M.CVRIVS.

Præſtantius eſt imperare auru habentibus viris, quam habere aurum.

It

It is farre better for a man to beare a rule vpon men hauyng golde, then to haue golde himselfe.

CATO SENIOR.

Mirum eam ciuitatem saluam esse posse, in qua minoris veniat bos quã piscis.

It is marualle ỳ that citie can be saufe, in whiche an ore is solde for lesse pryce, then a fysshe is solde for.

Musonius apud Gellium.

Si per laborem honesti quippiam egeris, labor abit, honestum manet: si per voluptatem turpi quippiam feceris, voluptas abit, turpitudo manet.

If throughe labour thou shalt worcke any worthyppe: The labour vanisheth, and the worthyppe tarieth: But yf thorough pleasure thou shalt worcke any shame, the pleasure vanysheth and the shame tarieth.

SENTENTIARVM INSIGNIVM FINIS.

MIMI PVBLIANI.

That is to saye, quycke and sentenciouse Verses or Meters of PVBLIVS. VVith the interpretacion and briefe scholies of Rycharde Tauerner.

Alienum i. non ꝓprium.

ALienū est omne quicquid optando euenit. All that happeneth by wyshynge, is none of thyne. As who shuld say: what so euer commeth vnto thee by thyne owne trauayle and industrye that onely counte thyne owne.

Ab alio expectes, alteri quod feceris.

Loke to haue the same at an other mās hande that thou thy selfe haste done to other. With what measure (sayeth Christe) ye measure, with the same shal other

ether men measure vnto you agayne.

Animus vereri qui scit, scit tuto aggredi. Scit, can skyll.

A mynde that knoweth to feare, the same knoweth also safely to enterprise. He that vnderstandeth the daunger and peryll of thynges, can skyll also to eschew the peryll. On the contrary syde, the harebrayne setteth vppon thynges daungerously, bycause he hath not the wytte to feare.

Auxilia, humilia firma consensus facit. Humilia. i. tenuia.

Consente maketh small succours sure. Though in warres a manne hathe but simple helpes, yet yf they agre together they shall be stronge ynoughe, and hable to beate a greater companye amonges whome is no order nor concorde. Discorde surelye enfebleth the greatest powers.

Amor animi arbitrio sumitur, non ponitur. ponitur, P deponitur

Loue is taken with choyse of mynde, but is not so layde downe. It is in oure power not to begynne loue. But when thou arte ones in, thou arte nowe become seruaunte vnto it, and canst not plucke out thy heade when thou wilte.

Aut amat aut odit mulier, nihil
est tertium.

tertium .i. medium.

A woman eyther loueth or hateth, there is no thyrde. Woman kynde for the moste parte is in extremes and to looze vpon eyther parte, She hath no meane. For (as Erasmus sayeth) she is animal affectibus obnoxium, that is to wete, without moderation or stey of her appetite, all full of affections, and in maner voyde of reason.

Ad tristem partem strennua est
suspitio.

Suspicion is vehement and stronge to the vnfortunate or heauye parte. They that ones be fallen into heauy fortune, be moste suspected in theyr doynges, and moreouer be commonly most readye to suspecte the worst in all thynges.

Ames parentem, si æquus est, si
alter, feras.

If thy parente be gentle and indifferent vnto thee, loue hym, yf he be not suche, but vnegal and iniurious, yet because he is thy parente, beare hym.

Aspicere oportet, quod possis
deperdere.

Thou muste loke vpon the thynge that thou mayest loose. The best keper of a

thynge

thynge is the owners eye, that is saye, hys presence.

Amici vitia si feras, facias tua.

If thou suffre thy frendes faultes thou makest them thine, as who shoulde saye: it shall be imputed vnto thee whatsoeuer thy frende offendeth in, when thou doest not chalenge hym therefe.

Aliena, homini ingenuo, acerba est seruitus.

Bytter bondage is to a gentle manne straunge, Nothynge is dearer to a gentle hearte then is lybertye.

Absentem lædit, cum ebrio qui litigat.

He hym brauleth with a dronkerde, hurteth him that is absent. The mynde of a dronkerd is away, wherwith he shoulde speake. And therefore it is all one as yf he were not there hym selfe.

Amans iratus multa mentitur sibi.

A louer when he is angrye maketh menye lyes to hym selfe. The angry louer purposeth muche in hys mynde, whiche he performeth not afterwarde.

Auarus ipse miseriæ causa est suæ.

The couetouse persone is cause of hys owne wretchednes. For willyngly and

wittynglye he is euermooze nedye and fylthye, afrayed to spende one halpenye vpon hym selfe.

Quid. i in qua re.

Amans quid cupiat scit, quid
sapiat non videt.

The louer knoweth what to couet, but seeth not what to be wyse in. He coueteth without iudgement, not weyenge whether the thynge be profitable or hurtefull whythe he so coueteth.

Amans quod suspicatur vigilans,
somniat.

The louer dreameth the thinge that he suspecteth wakynge. Louers commonlye fayne to theym selues dreames and with vayne hope flatter them selues.

Ad calamitatem quilibet ru-
mor valet.

Euerye rumour serueth for wretchednes, that is, sadde and heauye tidynges be easlye blowen abroade be they neuer so vayne and false and they be also sone beleued. But suche thynges as be good, ryght, and honest, are hardlye beleued.

Amor extorqueri haud potest,
elabi potest.

Loue can not be wronge out, but fall awaye it maye. Such a vehement thyng is loue, that sodenlye and perforce thou

canst

canst not thrust it out, but by lytle and lytle it maye slyde awaye.

Ab amante lachrumis redimas iracundiam.

With teares mayest thou quenche the louers angre. If thy louer be neuer so angrye with thee, weepe, and all is well agayne. Thys arte is not vnknowen to women.

A parte cum est mala mulier, tum demum est bona.

When a woman is openlye euyll then is she best. As who shoulde saye, yf there be any goodnes in a woman, it is then, when she openlye vttereth her malice. Counterfeyted holynes (they saye) is double wickednes. A woman for moste parte (sayeth myne authour Erasmus) is a croked and disceytful pece, and therfore she is least hurtfull when she is openly naughte. Thys is not spoken of women, but it agreeth vpon some men also.

Auarum facile capias, vbi non sis idem.

Thou mayest easelye take a couetouse man, yf thou be not the same thyselfe. One couetouse persone can not beare another.

Amare et sapere vix deo conceditur.

To be in loue and to be wyse is scace graunted to God. It is not one mans propertie bothe to loue and also to be of a sounde mynde.

Auarus nisi cum moritur, nil recte facit.

The couetouse person but when he dieth doeth nothynge well. For when he departeth the world, then at last he suffereth other men to spende and vse hys goodes whyche he had hurded vp.

Astute dum celatur, se ætas indicat.

Age bewrayeth it selfe, be it neuer so craftely hydde and kepte in.

Auarus damno potius, quam sapiens dolet.

The couetouse person soroweth for losse of goodes rather then the wyse manne. A wyse manne vereth not hym selfe with losynge of worldely thynges. But he mourneth that lacketh money hys God.

ni, ꝓ nisi. Auaro quid mali optes? ni, vt viuat diu.

What euyll canst thou wishe to the couetouse manne, but longe to lyue, forasmuche as he lyueth most wretchedlye.

Ani-

Animo dolenti nil oportet credere.

To a sorowfull mynde men ought to geue no credence. So longe as thou art greued, truste nothynge thy selfe. For greuaunce of mynde entiseth nothyng a ryghte.

Alienum nobis, nostrum plus alijs placet. Alienũ i. res alteri⁹.

Other mens fortune pleaseth vs, and ours pleaseth other men more. Noman is contented with hys owne allotment and thynges.

Amare iuueni fructus est, crimen seni.

Loue to a younge person is a fruite or pleasure, but to an old person it is a blame.

Anus cum ludit, mortis de litias facit.

An olde woman vsynge dalyaunce, doeth nothynge els in effecte but delyteth death.

Amoris vulnus idem qui sanat, facit.

The selfe person maketh the wounde of loue, which healeth ỹ woũde, that is, yf ỹ person loued assenteth to the louer.

Ad pœnitendum properat, cito qui iudicat.

He

He hasteneth to repent him selfe which iudgeth lyghtly. Be not to rathe in iudgement. For headye sentence geuynge, often tymes followeth repentaunce.

Amicum opum res parant,
triftes probant.

Wealth getteth frendes, but aduersitie trieth them.

Aleator quanto in arte est melior, tanto est nequior.

A dycer the more cunnynge and better he is in hys feate, so muche he is the worse. The more a persone excelleth in a thynge that is discommendable, the worse he is.

Arcum intenso frangit, animum remissio.

Bendynge breaketh the bowe, but slackynge breaketh the mynde, that is to wete, a bowe yf it be bente to muche, breaketh. But the powers of the minde be increased by bendynge and continuall exercise, wheras with slackenes and idlenes they be broken.

BIS est gratum, quod opus est, ultro si offeras.

yf thou offre thy frende the thinge that he needeth, vnasked, it is worthe double than

thankes. A benefite extorted by craftynesse lose a great parte of the thancke.

Beneficium dare qui nescit, iniuste petit.

He that can no skyll to do a good turne, vnryghtlye clameth a good turne. He oughte not to enioye anye benefite of other menne, that doeth good hym selfe to none.

Bonum est fugienda aspicere alieno in malo.

It is good espying in another mannes wo what thinges are to be fled. Learne what is to be eschued not wyth thyne owne harme, but take exemple at other mennes euylles.

Beneficium accipere, libertatem vendere est.

To take a benefite is to sell thy libertye. He is not his owne man, that vseth another mans benefite.

Bona nemini hora est, vt non alicui sit mala.

There is a good houre to man but that the same to another is euyl.

Bis enim mori est, alterius arbitrio mori.

To dye at anothers mannes wyll is a double deathe. Naturall deathe is nothynge

nothyng so paynful, as is violent death.

Beneficia plura recipit, qui scit reddere.

He receyueth moze benefites that knoweth to requite vnthanckefull persons ones knowen, haue nemoze anye benefites geuen to them.

Bis pecras, cum peccanti obsequium accommodas.

Thou doest twise nought, when to him that doeth nought, thou applyest thy seruice and obeysaunce.

læsus, i. offensus.

Bonus animus læsus, grauius multo irascitur.

A good and gentle hearte ones agreued is muche sooner displeased and angrye.

Bona mors est homini, vitæ quæ extinguit mala.

Death is good to manne, whiche quencheth the euyls and greuaunces of lyfe.

Beneficium dando accepit qui digno dedit.

He by geuynge receyueth a benefite, whiche geueth one to hym that is woꝛthye of it.

Venus, i. wedlocke oꝛ womans cõpanye.

Blandicia, non imperio, fit dulcis Venus.

By fayze and amiable meanes is Venus that is so saye loue aswel in matri-

monye

menye as other waies made pleasant, & not by force, by cõpulsiõ & cõmaundemẽt.

Bonus animus nunquam erranti obsequium accommodat.

A good minde is neuer agreable to him that erreth frõ ỹ path of good maners.

Beneficium se dedulci qui dicit petit.

He that telleth he hathe done a good turne asketh a good tourne. The rehersal of a benefite bestowed, is a demaũde of another in recompense.

Coniunctio animi maxima est cognatio.

The knittynge together of mynde is the chiefest alliãce or kyndred that can be. Erasmus readeth it also thys wise.

Beneuolus animus maxima est cognatio.

A frendfull mynde is the chiefest alliaunce. Doubtles, mutuall beneuolence byndeth strayter then anye knotte of bloude can bynde.

Beneficium sæpe dare, docere est reddere.

Often to geue a benefite, is to teache a man to rendre agayne.

Bonitatis verba imitari, maior malitia est.

To coũterfeyte ỹ wordes of goodnes is the

the greater wyckednesse. He that is noughte and speaketh well, is moore then noughte, sayeth Erasmus the flower of eloquence.

Bona opinio homini tutior pecunia est.

Opinio. i. fama, existimatio

A good opinion is surer to a man then money. It is better to haue a good fame then anye ryches.

Bonum tamenetsi supprimitur, non extinguitur.

The thynge that is good, (as trueth and iustice) though it be suppressed and kept vnder for a tyme, yet it is not vtterlye quenched, but at length wyll breake out agayne.

Bis vincit qui se vincit in victoria.

He that can ouercome hym selfe in victorye, that is to saye vse moderatlye the victorye, ouercommeth twyse, fyrst his enemye, seconde hys owne mynde.

Benignus etiam dandi causam cogitat.

Benignus. i. liberalis.

He that is liberall and free hearted loketh not to be desyred, but of him selfe seketh occasion and cause, to geue and bestowe his benefites.

Bis interimitur, qui suis armis perit.

He

He is twyse slayne, that perysheth with hys owne weapons.

Bene dormit, qui non sentit quam male dormiat.

He sleapeth well that sealeth not howe euyll he slepeth. when ỹ sealynge of worldelye euyll is awaye, there is no euyll.

Bonorum crimen est officiosus miser.

officiosus. i. honestus

A vertuouse personne in misery is the blame of good thynges, as who shoulde saye, vertue is blamed when vertuous me be afflicted and troubled. yf he that lyueth well fall into miserye, ah wyll they saye, ye maye see howe theise geare speade.

Bona fama in tenebris proprium splendorem obtinet.

A good fame euen in darkenes loseth not her due bewtye and renoume.

Bene cogitata, si excidunt, non occidunt.

Good deuises or thynges wel deuysed thoughe for a tyme they be forgotten and fall out of memorie, yet they passe not cleane awaye for euer.

Bene perdit nummos, iudici cum dat nocens.

He loseth well money whyche beynge taken in a trippe geueth to the iudge or ruler some reward for his sauegarde.

Bonis nocet, quisquis pepercerit malis.

He hurdeth the good, whosoeuer spareth the baode.

Bono iustitiæ, proxima est seueritas.

To the good thynge of iustice rigour is nere, that is to saye, the rigour of the lawe, whiche is an euyll thynge is nere vnto iustice, which is a good thing, that often tymes the one is taken for the other.

Bonum apud virum cito moritur iracundia.

With a good man angre soone dieth.

Bona turpitudo est, quæ periculum indicat.

It is a good dishonesty that bewreyeth daunger.

Bona comparat præsidia misericordia.

Mercye getteth good defences or garrisons. wo he so hathe a petyfull eye can not but prosper.

Bonarum rerum consuetudo pessima est.

Accusto-

Accuſtomablenes of pleaſaunte thyn-
ges is woꝛſte of all. Nothynge is ſwete
but wareth lothſome yf it be continuall-
ye vſed.

Beneficium dignis vbi das, om-
nes obligas.

When thou doeſt good to the woꝛthye
thou byndeſt all. Foꝛ it is not beſtowed
vppon the perſon, but vppon vertue.

CRudelis in re aduerſa eſt obiur-
gatio.

In aduerſitie it is cruelnye to chyde thy
frende, when he ſhoulde be comfoꝛted.

Cauendi nulla eſt dimittenda
occaſio.

No occaſion of takynge is to be lette
paſſe.

Cui ſemper dederis, ubi neges,
rapere imperas.

Ones denye one to whome thou haſte
alwayes geuen, and thou infoꝛceſt that
perſon to plucke from thee.

Crudelem medicum intempe-
rans æger facit.

The ſycke perſon thꝛoughe hys euyll
rule maketh the Phiſicion to exercyſe
cruell medicines.

Cuius mortem amici expectant,

oderant ꝑ odio habẽt

vitam oderant.

We hose death a mans frendes doe loke for, hys lyfe they hate. We therefore commit not thy selfe to suche frendes.

Cum inimico nemo in gratiam cito redit.

We ith hys enemye noman that is wise returneth lyghtelye without good deliberation into frendshyppe and familiaritie agayne.

periclũ ꝑ periculum

Citius uenit periclum, cum contemnitur.

Daunger commeth the soner, when it is not passe on.

ad ꝑ apud

Casta ad virum matrona parendo imperat.

A chaste woman with her husbande, by obeyinge, ruleth.

Cito ignominia, fit superbi gloria.

The glorye of the proude person anone berometh hys reproche. Inkampe alwayes ensueth arrogancie.

Concilio melius vincas, quam iracundia.

Thou shalt better ouercome by wysedome then by furye.

Cuiuis dolori remedium est patientia.

To

To all manet ſorowe patience is a remedye.

Contemni eſt leuius quam ſtultitia percuti.

It is leſſe hurte to be deſpyſed for vertue, then to be ſtryken with folye.

Cum vitia proſunt, peccat qui recte facit.

When vices be vnpuniſhed, yea: and alſo rewarded then he that doeth well is taken for an offendour.

Comes facundus in via pro vehiculo eſt.

A pleaſaunte companion to talke wyth by the waye is a good chariot.

Cito improborum læta in perniciem cadunt.

The myrthes of wycked perſons doe ſoone turne vnto deſtruction.

Crimen relinquit vitæ, qui mortem appetit.

He that coueteth deathe, accuſeth lyfe, and ſo leaueth a blame vnto it, whych is not to be blamed.

Cum plus licet quam par eſt, plus vult quam licet.

The perſon that hath more authoritie then he ought to haue, wyl alſo do more then he hath authoritie to do. Thys ſen-

tence is verye prette, and it agreeth (sayeth Erasmus) vpon tyrauntes and women.

Cui nusquam domus est, sine sepulchro est mortuus.

He that no where hath abydynge place (as a banished man or such other) is as a deade manne without a graue. Banyshment is in effecte a ciuile death.

Cito ad naturam ficta redierint suam.

Counterfeyted thynges wyll soone reagayne turne to their kynde.

DIscipulus est prioris posterior dies.

The daye folowynge is the scholer of the daye that goeth before. By dayly experience of thynges we muste growe wiser and wiser.

Damnare est obiurgare, cum vaxilio est opus.

When thy frende nedeth helpe, then to chyde hym is to hurte him. Fyrst therefore helpe hym out of his miserye.

Apparandum, to be appoynted.

Diu apparandum bellum, vt vincas celerius.

Warre is longe to be prepared that thou mayest ouercome the sooner. Such as

as be ouer hastye in settynge on, come the sloulier to the ende.

Dixeris maledicta cuncta, cum ingratum hominem dixeris. Versus Trochaicus.

Thou shalte haue spoken al reproches, when thou callest a mā a chorle. Surelye choorlyshenes contayneth in it all vyces.

De inimico ne loquare, malum si cogites.

Of thy enemye speake no euyll yf thou thynckest it. If thou caste to doe him a displeasure speake it not.

Deliberare vtilia, mora est tutissima. Sat cito, si sat bene.

To take deliberation and aduisement vpon thynges profitable, is a most sure delaye.

Dolor decrescit, ubi quo crescat non habet.

Sorowe abateth when it can no longer increase. When the euyll is the highest, then muste it nedes growe easyer.

Dediscere flere foeminam, est mendacium.

A woman to vnlearne or to forgette to wepe is a leasynge or a thynge feyned, that is saye impossible.

Discordia fit charior concordia.

Amantium iræ, amoris redintegratio est.

By discorde is concorde made dearer and surer. For as Terence sayeth. The fallynge out of louers is the renuynge of loue.

Deliberandum est diu, quod statuendum est semel.

The thynge wherof thou muste but ones determine, as of maryage or anye other earnest and weyghtye matter, thou oughtest to take a good and longe deliberation, eare thou aduenture vpon it.

Difficilem oportet aurem habere ad crimina.

Thou oughtest to haue no readye eare to accusations or appeachementes. Beleue not enerye man that hathe accused another.

Dum uita grata est, mortis conditio optima est.

While lyfe is pleasante, the state, condicion or bargayne of death is best, that is to saye, it is then best medlinge with deathe.

Damnum appellandum est, cum mala fama lucrum.

Gaynes with an euell name is damage and losse.

Ducis in consilio posita est vir-

tus

tus militum.

In the wysedome of the captayne resteth the strength of the souldiours.

Dies quod donat, timeas, cito raptum uenit.

The thyng that a day geueth (beware) a daye commeth anone to plucke it awaye agayne. A man maye sometyme haue a daye to be auaunced in, but agayne it is good to feare lest a daye comme and swepe al away agayne.

Dimissum quod nescitur, non amittitur.

A thynge loste that is not missed is not lost. It is no losse that thou fealest not.

ETiam innocentes cogit mentire dolor.

Dolor i. cruciatus tormente.

Payne compelleth euen the gyltles to lye.

Etiam peccato recte præstatur fides.

Euen vnto sinne fidelitie and trouth is wel perfourmed. Fayth is so highly to be kepte that euen in euyll thynges otherwhyles yea, with Turkes it ought to be obserued.

Etiam celeritas in desiderio mora est.

In deſpyte, that is to ſaye, in a thynge that a man coueteth, berye ſpede is counted a tarriaunce.

Ex uitio alterius ſapiens emendat ſuum.

By the faulte of another man the wiſe man mendeth his.

Et deeſt et ſupereſt miſeris cogitacio.

To the miſerables & wretched perſons conſideracion bothe lacketh (becauſe they eſpye no remedye) and alſo aboundeth, becauſe they perceyue what they ſhoulde haue done, but it is to late.

Etiam obliuiſci quod ſcis, interdum expedit.

Euen to forgette the thynge thou knoweſt, otherwhyles is expedient.

Ex hominum quæſtu, facta fortuna eſt dea.

Out of mennes gaynes roſe Fortune to be a Goddeſſe. The inordinate deſire of lucre cauſed that Fortune amonges the Romains was thought to haue bene a Goddeſſe, in that ſhe fauoured theyr deſyres.

Effugere cupiditatem, regnum eſt uincere.

To eſcape and tame thyne owne luſte

is

is to conquere and wynne a kyngdom.

Etiam qui faciunt, odio habent iniuriam.

Euen the verye wronge doers, hate wronge.

Eripere telum, non dare irato decet.

It becommeth to plucke awaye, and not to geue weapon to the angrye body. Angre (sayth Horace) is a shorte frensy. Horac.

Etiam capillus vnus habet vmbram suam.

Euen one heere of the head hath a shadowe, that is, there is nothynge so simple, but can doe somewhat.

Eheu quam miserum est, fieri metuendo senem.

Alacke howe wretched a thynge is it with fearynge to ware aged.

Etiam hosti est æquus, qui habet in consilio fidem.

He is indifferent to hys verye foe, that in his counsaile and aduise takyng hath faith and trouth in his heart and before hys eyen.

Est honesta turpitudo pro bona causa mori. Versus Trochaicus.

It is an honest shame to dye for a good quarell.

Ex-

Excelsis multo facilius casus nocet.
Unto them that be aloste and in highe place doeth a fal hurte much soner.

FIDEM qui perdit, quo se seruet in reliquum?
He that loseth his credite, wherby shall he afterwarde helpe him selfe?

Captū .i. captandū te, velut captet ac decipiat te illicebris suis.

Fortuna cum blanditur, captatum uenit.
When fortune flattereth, she commeth to catche thee. Fortune is then chiefelye to be suspected whē she most laugheth.

Fortunam citius reperias, quam retineas.
Thou mayest soner finde fortune then retayne her. It is a greater maistrye to kepe that thou hast gotten then to get.

Formosa facies muta commendatio est.
A beutyfull face is a dome or speachles settynge oute. Fayre persons be fauoured wythoute speakynge.

Frustra rogatur, qui miseteri non potest.
He is beloughte in vayne, whiche can haue no pitie. What nedeth to be suter to hym, that wyth no prayer cannue be bowed.

Fraus

Fraus eſt accepere quod non poſſis reddere.

It is deceite to take that thou canſt not requite, namelye one wayes or other, as by ſeruyce, by geuynge of a good thynge, by counſayle and ſo forth.

Fortuna nimium quem fouet, ſtultum facit

Yf home Fortune ouermuch cocketh, ſhe maketh a fodle. With great felicitie is for the moſte part coupled folye and pryde.

Fatetur facinus is, qui iudicium fugit.

Who fleeth iudgemente confeſſeth hys wyckednelle.

Fœlix improbitas optimorum eſt calamitas.

Happye leudnes is the wretchednes of good menne, that is to ſaye: whenſoeuer Fortune fauoureth leude perſons, then be the mooſte vertuouſe and beſt men in euyll caſe.

Feras non culpes, quod uitari non poteſt.

Suffre, blame not, that canne not be eſchued.

Futura pugnant, ut ſe ſuperari ſinant.

The

The euyls to come do stryue to the intent they mought suffre them selues to be ouercome. As who shoulde saye, the euyls to come do so hange ouer oure head, that yet they may with wysedom be vainquyshed and eschued.

Furor fit læsa sæpius patientia.

Pacience often hurte becommeth a fury, patyent bodies, yf they be often stirred, at last rage muche sorer, because it is longe ere they be moued.

Fidem qui perdit, nil potest ultra perdere.

He ho so looseth hys credence, can lose naught beyonde it.

Facilitas animi ad partem stultiæ rapit.

Easynes of mynde plucketh a man to the part of a foly. Gentle and plyable myndes be sone entysed to foly.

Fides vt anima, vnde abit, nunquam eo redit.

Credite, euen as a mans lyfe, doth neuer returne thyther agayne frō whens it departed. As lyke ones loste neuer returneth, so if a mā ones lose hys fidelite. or credence he shal neuer get it agayne

Fidem nemo nunquam perdit, nisi qui non habet.

Fayth

Faith no man euer loseth, but he which in dede neuer had it, though outwardly he appeared neuer so faythfull.

Fortuna obesse nulli contenta
est semel.

Fortune is not contented to hurt a man ones. When fortune begynneth ones to loure vpon one, she is not satisfyed to do him one displeasure but heapeth displeasure vpon displeasure.

Fulmen est vbi cum potestate habitat iracundia. Trochaicus.

Angre where it lodgeth with power, is euē a lightning e thundring, as who sayeth, when the myghtye man is angry, he playeth the deuyll.

Frustra, cum ad senectam ventum est, repetes adolescentiam. Trochaicus.

When thou cōmest ones to age, ỹ shalt clayme againe youth in vaine. Let ther fore age medle with matters mete for age.

Faulsum maledictum malevolum mendacium est.

A false reproche and vpbraidynge, is a malicious lealynge.

Fœminæ naturam regere, desperare est omnium.

To rule a womās nature is ỹ dyspaire

of

of all men, that is to wete, euerye man dispayre to doe it, it is a thynge to hard.

Fer difficilia, ut facilia leuius feras.

Beare harde thynges that thou mayest beare easye thynges the lyghter.

plus valet, beareth a mooze stroke.

Fortuna nulli plus quam consilium ualet.

Foztune is to man mooze of strength then is counsayle, that is to saye. Wisedome is moze then ryches.

Fortuna uitrea est, quæ cum splendet frangitur.

Foztune is bzickle as glasse, when she glistereth she bzaketh.

Feras quod lædit, ut quod prodest perferas.

Beare incõmoditie, to the intent thou mayest carye awaye commoditie.

Facit gratum fortuna quam nemo uidet.

Foztune (that is to saye wealth, riches, pzosperite) whiche no manne seeth maketh the owner acceptable and beloued. As who shoulde saye: yf thy wealth be espyed, thou shalt be enuyed. Dissemble therfoze thy felicitie.

Frugalitas miseria est rumoris boni.

Fruga-

frugalitie that is to wete, homly and tempozate liuinge is a misery of a good rumour, as who shoulde say, thoughe it be (namely to the woꝛlde) a misery, yet is the name good and honest.

GRAVE præiudicium est, quod iudicium non habet. præiudicium.

That is a grenose pꝛeiudice oꝛ foꝛeiudgement, which hath no iudgement. He calleth here a foꝛe iudgement, when a man of power suppꝛesseth and dampneth a mā befoꝛe he be iudged of ỹ law.

Grauissima est probi hominis iracundia.

The wꝛathe of a good manne is moste heauye.

Grauis animi poena est, quem post factum pœnitet.

The punyshment and payne of the mynde is great of that persone whyche repenteth hym after he hathe done a mysse.

Grauis animus dubiam non habet sententiam. Sub aspectu. i. sub parsona. vnder a fayꝛe face

A graue and sadde mynde hath no waueryng sentence.

Graue est malum omne quod sub aspectu latet.

Euerye euyll is greuouſe whyche lyeth hydde vnder a viſour, that is to ſay, whyche is cloked vnder the outward appearaunce of goodnes.

Grauius nocet quodcunq; in expertum accidit.

Whatſoeuer happeneth vnaſſayed greueth ſoorer.

Grauior inimicus, qui latet ſub pectore.

More greuouſe is the enemye that lurketh vnder the breaſt, whyche is, thy vicioule affection and luſte or elles he to whome thou openeſt the ſecretes of thy heart and takeſt him for thy beſt frend, and he is in dede thyne enemye.

Grauiſſimum eſt imperium conſuetudinis.

Moſte greuouſe is the impire or rule of cuſtome. Cuſtome practiſeth euen a certayne tyrannye amonges vs, in ſo much that the moſt ſolyſhe thynges of all, yf they onces growe into an vſe, can not be plucked awaye.

Graue crimen etiam cum dictum eſt leuiter, nocet.

A greuouſe and heynouſe cryme (as for ereample to be called a traytour or hereticque) thoughe it be but lyghtlye ſpoken

ken, yet hurteth and is daungerouſe to hym that is ſo called, euen becauſe of the odiouſnes of the cryme.

HEV quam difficile eſt gloriæ cuſtodia?

Ah, howe harde a thynge is the defenſe of a mans glorye or fame?

Homo extra corpus eſt ſuum, cum iraſcitur.

A man is out of his owne bodye, when he is angry.

Heu quam eſt timendus, qui mori tutum putat.

Oh, howe much is he to be feared that counteth it a ſauftye to dye? He ý diſpiſeth death is muche to be feared, forasmuche as, who ſo euer is a deſpyſer of hys owne lyfe, is it as were Lorde of an other mans.

Homo qui in homini calamitoſo eſt miſericors, meminit ſui.

The man that is pitiful vpon a myſerable perſon, remembreth hym ſelfe.

For he vnderſtandeth that hym ſelfe maye haue nede of helpe.

Habet in aduerſis auxilia, qui in ſecundis commodat. Trocſi.

He hath helpes in aduerſytie, whyche

lendeth in prosperite.

Troch. Heu quam miserum est lædi ab illo, de quo non possis queri.

Oh how miserable a thynge is it, to be hurt of hym, vpon whome thou canste not complayne.

Hominem experiri multa, paupertas iubet.

Pouertie dryueth a man to assay many thynges.

Troch. Heu dolor quam miser est, qui in tormento vocem non habet.

Oh howe miserable is that mans sorowe whiche in torment, dare not vtter his voyce. Men, whiche, whyle they are racked, beaten, and tormēted, dare not, or can not be suffered to speake ỹ trouth, are in most myserable state.

Troch. Heu quam pœnitenda incurrunt homines viuendo diu.

Oh into howe miserable thynges and full of repentaunce do menne runne by lyuynge longe? In a longe life, do many thynges happen, that a man woulde not haue.

Habet suum venenum blanda oratio.

A fayre speache hath hys venyme. Eloquence lieth in awaite of men and is as it

it were a sugred poyson.

Homo toties moritur, quoties amittit suos.

A man so often dyeth, as he loseth hys chyldren. Orbitie, that is to say the losse of a mans chyldren is euen a spyte of deathe vnto hym.

Homo semper in sese aliud fert, in alterum aliud cogitat.

A man euer beareth one thynge towardes hym selfe, and thynketh an other towarde an other man. There is no man but dissembleth otherwhyles. Trimeter iambus.

Honestus rumor alterum est patrimonium.

An honest fame to a man, is as good as patrimony or inherytaunce.

Homo nescit, si dolore fortunam inuenit.

A man knoweth not yf he fyndeth fortune that is to saye the goodes of the worlde with sorow and payne.

Honeste seruit, qui succumbit tempore.

He honestly serueth that stoupeth tothe tyme, that is to saye, it is honestye for a man to fashyon hym selfe to the tyme and to geue place vnto fortune for a season.

Homo vitæ commodatus, non donatus eſt.

Man is lent vnto lyfe and not gyuen. As who ſhuld ſay, lyfe is graunted but for a time, and in ſuche wyſe, as he that lent it, may lawfully requyre it againe when hym lufteth.

Hæredem ſcire, vtilius eſt quam quærere.

Better it is for a manne to knowe hys heyre, thē to ſeke his heyre. He knoweth his heyre, that getteth hym chyldren of his owne, to inherite after hym. But he ſeketh hym an heyre, that deſpyſeth to be maryed, or whiche regardeth not his owne chyldren, but preferreth ſtraungers.

Hæredis fletus ſub perſona riſus eſt.

The heires mournynge is vnder a viſour a laughynge. He bewayleth the death of his teſtatour or aunceſtoure in outwarde ſemblaunce but inwardlye he laugheth. Euen as game players in a playe or diſguyſynge playe the partes and take vpon them the perſons of kinges of quenes and of other ſtates, but inwardly they be not ſo in dede. So heires and executours make as thoughe

perſona quid.

the

they wepte, but in dede they laughe.

Habent locum maledicti crebæ nuptiæ.

Often mariages be not commended.

INFRIOR horreth, quicquid peccat ſupirior.

What ſo euer the ruler doth amyſſe, the ſubiecte ſhrinketh for it and feleth the ſmarte.

Inimicum ulciſci, uitam accipere eſt alteram.

A man to reuenge hym of hys enemye is euen lyke vnto hym and meate and drynke.

Id agas, ne quis tuo te merito oderit.

Do ſo, that no mã hate the rightly and for thyne owne deſeruynge.

Inuitum cum retineas, exire incitas.

When thou receyueſt an euyl willyng body, thou alloreſt hym to departe.

Ingenuitem lædis, cum indignum rogas.

Thou hurteſt generoſitie, when thou prayeſt or intreateſt the vnworthy.

In nullum auarus bonus, eſt in ſe peſſimus.

quicquid delitantes, plectuntur Achiui.

The couetouse body is good to none and worse to hym selfe.

Inopi beneficium bis dat, qui dat cleriter,

To the nedy he geueth a double benefyte, that geueth it quickely.

Instructa in opia est, in diuitijs cupiditas.

Couetousnes in ryches and aboundaunce of goodes, is as who shuld say, a furnyshed or well stored powerte.

Inuitat culpam, qui peccatum præterit.

He prouoketh synne, that wynketh at synne. He that passeth ouer synne and wyll not punyshe it, allureth men to naughtynes.

Iucundum nihil est, nisi quod reficit varietas.

reficiat. i. procreat.

Nothynge is swete, onles it be interlaced wyth varietie and sundrines. Shift of thynges refresheth wonderfully the lothsome appetyt of man.

Ingenuitas non recipit contumeliam.

A gentle nature can abyde no reprothe.

Impune peccat, cum quis peccat rarius.

Then a man offendeth but verye seldome,

ome,he eſcapeth punyſhemente.

Ingratus unus,miſeris omnibus nocet.

One chourle or vnkynde perſon maketh all other ſely ſoules to fare the wozſſe.

In miſeri vita nulla contumelia eſt.

In the lyfe of a wzetche is no ſclaunder. Wzetches and euyll perſonnes be not ſclaundered.

Inopiæ parua deſunt, auaritiæ omnia.

Pouertie lacketh ſmall thynges but couetyſe lacketh all thinges. The pooze man is holpen with a lytle,but nothing wyll ſatyſfye the couetouſe body.

Ita amicum habeas poſſe vt fieri inimicum putes.

So take thy frende that thou thynke he maye be made thyne enemye. Loue as thou ſhouldeſt in tyme comminge hate. So truſte in thy frende, that yf he become thyne enemy, he ſhalbe able to do thee no great dyſpleaſure.

Inuidiam ferre,aut fortis aut felix poteſt.

Eyther the wealthye,or the hardye is hable to ſuſteyne enuy. The wealthye,

and fortunate persons regarde not the dysdayne of other, and the hardye and couragious mynde dysppse it.

In amore mendax semper iracundia.

In loue angre is a liar. The angry louer performeth nothynge ỳ he threateneth. For one false teare of hys ladye wyll quenche all his proude wordes.

Inuidia tacite, sed minute irascitur.

Enuy, that is to saye, the enuyous person chafeth and is angry closely wythout utterynge his mynde, warelye, and slyly, but yet lyghtly that is to saye forlyght and trysynge matters.

Iratum breuiter vites inimicum diu.

Shun the angry person a lytle, but shun thyne enemy longe.

Iniuriarum remedium est obliuio.

The remedy of wronges is forgetfulnes.

Troch. Iracundiam qui vincit, hostem superat maximum.

He that vanquysheth angre vanquysheth a passynge great enemy.

Troch. In malis sperare bonum, nisi innocens

nocens nemo ſolet.

In trouble to hope well, noman vſeth but the vngylty perſon.

In vindicando criminoſa eſt celeritas.

In reuẽging, quicknes is ful of blame. Some rede it iudicando in iudgynge. Douteles to be heady eyther in iudging or in reuengynge is not commendable.

Inimicum quamuis humilem docti eſt metuere.

It is the propertye of a wyſe and well taughte man to feare his enemy though he be but of lowe degre and eſtate.

In calamitoſo riſus etiam iniuria eſt.

In a miſerable and infortunate perſon euen laughynge is an iniury, that is to ſay, he thynketh hym ſelfe touched and mocked, yf he ſeeth one but laughe.

Iudex damnatur, cum nocens abſoluitur.

The iudge is condempned, when the gylty is acquit. The iudge that acquiteth the offendour, damneth hym ſelfe of iniquitie.

Ignoſcere humanum, vbi pudet cui ignoſcitur.

It is a poynte of humanitie to forgiue, where

where the partye that is forgyuen, repenteth, and is a shamed of hys faulte.

In rebus dubijs plurima est audicia.

In thynges doutful, boldnes is verye muche worthe.

Conscientia mille testes.

Ille nocens se damnat, quo peccat die.

The same day that the gylty offendeth, he damneth hym selfe. There is no surer iudge then a mans owne consetence.

Ita crede amico, ne sit inimico locus.

So trust thy frende that thou be not in daunger of hym yf hys turne to be thyne enemy.

Iratus etiam facinus consilium putet.

The angry man coũteth mischiefe counsayle. When a body is angry he iudgeth a lewde dede to be well and wysely done. Or ye maye interprete it also this wayes. The angry man counteth counsayle myschief, that is to say, when he is well counsayled of hys frende he thynketh hym selfe harmed.

Trochaicus tetrameter.

Improbe Neptunum accusat, qui iterum naufragium facit.

He that the seconde tyme suffreth shypwrake

wrake, wickedly blameth God. Neptune was of the panyms supposed to be the God of the sea.

LOCO igonminiæ est apud indignum dignitas.

Worthynes in an vnworthye person is in place of a reproche. Worshyp or honour committed to him that is not worthy to haue it, doth not commende hym, but rather doth dysworshyp hym.

Laus vbi noua oritur, etiam vetus amittitur.

Where new praise springeth, there also the olde is alowed. When a man doth againe the seconde time wel, he maketh that men beleue his formare name and prayse the better.

Læso, doloris remedium inimici dolor.

To a parson greued, the grefe of hys enemy is a remedy of hys greuaunce. He that can bewreake hym selfe of hys enemye, fealeth hys owne harme the lesse.

Leuis est fortuna, cito reposcit, qui dedit.

Lyght and inconstante is fortune, she anone claymeth agayne that she gaue.

Lex

Lex vniuersi est, quæ iubet nasci et mori.

The lawe is generall that commaundeth to be borne and to dye.

Lucrum sine damno alterius fieri non potest.

Gaynes wythout the losse another cannot be had.

Lasciuia et laus nunquam habent concordiam.

Ryotteouse lyuynge and prayse, can not be coupled together.

Legem nocens veretur, fortunam innocens.

The gylty feareth the lawe, the vngylty fortune. The innocent and harmeles person, although he feareth not the lawes, as the euyll doer and gyltie doth, yet he feareth fortune which other whyles oppresseth the gyltles.

Luxuriæ desunt multa, auaritiæ omnia.

Riottouse lyuynge or prodigalitie wanteth much, but the couetouse minde lacketh all thynges.

MALIGNOS fieri maxime ingrati docent.

Unthankeful persons teache men most of all to be vnkynde harde & vnlyberal.

Churlyshe

Churlyshe natures and ingrate, make lyberal & kynde persons to be ꝑ harder.

Multis minatur qui vni facit iniuriam.

He threteneth many that doth wronge to one. All loke for iniury at hys hande, that doth iniury to one.

Mora omnis odio est, sed facit sapientiam.

Euery tariaunce is hatefull, but yet it maketh wysedome. Leyser and tracte of tyme gendereth prudence. Leyser maketh that we do nothynge rashly.

Mala causa est quæ requiret misericordiam.

It is an euyl cause that asketh pytie. Innocency nedeth not mercy.

Mori est felicis antequam mortem inuocet.

It is an happy mās lot, to dye afore he desyre death. They that wyshe them selues deade be in misery.

Miserum est tacere cogi, quod cupias loqui.

It is a paine to be cōpelled not to speake the thing that ꝑ wouldest couet to vtter.

Miserrima est fortuna, quæ inimico caret.

Most miserable is that state which lacketh

keth an enemye. ye ealthe and felicitye ſtarreth vp hatred and enuy. ye herfore whome no man enuieth, he muſt nedes be moſt myſerable.

Malus eſt vocandus qui ſuæ cauſa eſt bonus.

He is worthy to be called an euyll perſon, that is good for his owne cauſe and auauntage onely.

Malus vbi bonum ſe ſimulat tunc eſt peſſimus.

The naughtye bodye, when he maketh him ſelfe good, is then worſte.

Metus cum venit, rarum habet ſomnus locum.

When feare commeth, ſlepe hathe ſelbome place.

Mori neceſſe eſt, ſed non quoties volueris.

Thou muſte dye, but not when ſo euer thou wylte.

Male geritur, quicquid geritur fortunæ fide.

It is euyll done, what ſo euer is done through truſte of fortune.

Verſus trocha.

Mortuo qui mittit munus, nil dat illi, adimit ſibi.

He that ſendeth a gyfte to the deade giueth nothynge to hym, but taketh from hym

hym ſelfe. Amonges the Paynims they made ſacrifyces for the deade.

Minus eſt quam ſeruus dominus, qui ſeruos timet.

The maiſter that feareth his ſeruauntes is not ſo good as a ſeruaunt.

Magis hæres fidus naſcitur, quam ſcribitur.

A truſtye executoure or heyre is rather borne than wrytten. There is more fydelyte in a mans owne bloude, than in a ſtraunger vnto hym. The ſtraunger that is not of thy bloude flattereth thee, that thou mayeſt make hym thyne heire after thee of that thou haſt. This is mete agaynſte them whith defraudinge their owne naturall kynſfolke for euery tryfynge dyſpleaſure, gyue awaye theyr goodes vnto ſtraungers.

Malo in conſilio fœminæ vincunt viros.

In a ſhrewde counſayle women paſſe men.

Mala eſt voluptas alienis aſſueſcere.

It is an euyll pleaſure a manne to accuſtome hym ſelfe wt other mens thiges

Magno cum periculo cuſtoditur, quod multis placet. Trocd.

With great perill is that kept, which pleaseth many.

Mala est medicina, vbi aliquid naturæ perit.

It a shrewde medecine, where any thing of nature perysheth.

Malæ naturæ nunquam doctrina indigent.

Euil natures nede neuer any teaching. Naughtines is learned alone wythout a scholemaister.

Miseriam nescire, est sine periculo viuere.

To lyue wythout daunger is to knowe no misery. who so lyueth without peril lyueth happelye. A sure and sauf lyfe, thoughe it be but lowe and base is most happye.

Male viuunt qui se semper victuros putant.

They lyue naught, that thynke to lyue euer.

Maledictum interpretando facies acrius.

By qualyfyenge an euil tale or sclaunder, thou shalt make it worse.

Male secum agit æger, medicum qui hæredem facit.

That sycke body doth warke naught for him

him selfe, that maketh hys physician his executoure, for he prouoketh hym to hyll hym.

Minus decipitur, cui negatur celeriter.

He is les deceyued, that is quickely denyed. when a man is redely denyed of hys sute, he loseth lesse labour.

Mutat se bonitas, quum irites iniuria.

Goodnes chaungeth it selfe when thou hurtest it with iniury. As who shoulde say, good men be made eupl and vngentle when they be chafed.

irites, pen. product. ad iram, p uoces.

Mulier cum sola cogitat, male cogitat.

The woman, when she thynketh and studyeth alone, thynketh eupll. women for most parte study thyeuenesse when they be alone.

Malefacere qui vult, nusquam non causam inuenit.

nusq̃ non. i. vbiq;.

He that wyll do mischief, fyndeth euery where occasyon therunto. Eupll disposed persons can sone deuyse mater to worke vpon, and to vtter theyr malyce.

Maleuolus semper sua natura vescitur.

The eupll wylled and mischeuous person feadeth vpon his owne nature, that is to wete, thoughe he be not hyred of other to do mischief, yet loueth he to do

it for the satysfyinge and fedynge of his owne nature. So that he delyteth and feadeth hys own nature whē he is occupyed about vnhappyneg.

Multos timere debet, quem multi timent.

He ought to feare many, whome many do feare.

Male imperando summum imperium amittitur.

By euyll rulynge a ryghte greate rule or empyre is loste.

Mulier quæ nubit multis, multis non placet.

The woman that weddeth her selfe to many, can not please many.

Malum consilium est, quod mutare non potest.

It is an euyll counsayle that can not be chaunged.

NIHIL agere semper infelici est optimum.

It is euer best for any vnlucky person, to do nothynge.

Nil peccent oculi, si animus oculis imperet.

The eyen shoulde nothynge offende, yf the mynde woulde rule the eyen. We blame our eyen, as thoughe they mysfred

fred the occasion of euil lustes. But the mynde is in blame, whiche ruleth not the eyes.

Nil proprium ducas, quod mutari possit.

Counte nothinge thine owne, that may be chaunged.

Non cito perit ruina, qui ruinam prætimet. Troch.

He perisheth not sone by fal, that before feareth a fall.

Nescis quid optes, aut quid fugias, ita ludit dies. iambus. tetrameter.

Thou knowest not what to desyre or what to flye, tyme so mocketh vs. Suche is the chaunge and rechaunge of the worlde, y oftetymes that a mā thought beste, he shall fynde most worst for him, contrarywyse the worst, best.

Nunquam periculum, sine periculo vincitur.

Peryll is neuer ouercome wythoute peryll.

Nulla tam bona est fortuna, de qua nil possis queri. Troch.

There is no fortune so good, wherof a man can not complayne.

Nusquam melius morimur homines, quam vbi libenter viximus. Trocha.

we neuer dye better, then when we haue lyued gladly.

Negandi causa auaro nusquam deficit.

The couetouse wretche neuer is to seke of some pretence or other to denye a man. He that geueth not gladly, euer fyndeth some cause why he shoulde not gyue.

Nimium altercando veritas amittitur.

With ouermuch striuynge the trouthe is lost. By moderate disputacions the trouth is boulted oute, but by immoderate braulynges it is lost.

O Vita misero longa, felici brevis.

O lyfe, longe to the miserable person but shorte to the fortunate. The vnhappy persons are wery of theyr lyfe, but they that be well at ease, thynke theyr tyme shorte.

PARS beneficij est, quod petitur si bene neges.

It is a pece of a good turne, when a man pretyly denyeth the thinge that is asked. Some gyue with suche an euyl will that they lose theyr thanke. Againe some can so properly denye a man, that they deserue as muche thanke as the other.

Quo-

QVOTIDIE damatur, qui semper timet.

He is daylye condempned, whiche alwayes feareth. There is no ferer damnacion, then the dome of a mans owne conscience.

Quotidie est deterior posterior dies.

Euermore is the day folowinge worse, The world is dayly worse and worse.

RIDICVLVM est, odio nocentis perdere innocentiam. Trocha.

It is great folye for the hatred of the gyltye to lose thyne owne vngyltynes. He that wyll lose hys owne innocencye by committynge any cryme, for hate he beareth vnto some naughty bodye, is worse then mad.

STVLTVM est timere quod vitare non potest.

It is folyshnes to feare that can not be eschued.

Se denegare patriæ, exilium est pati.

To deny thy selfe vnto thine owne cõtrey is to suffre banyshmente. He that wyll not be conuersant in the common weale is wyllynglye a banyshed man.

TIMIDVS vocat se cautum, parcum sordidus. sordidus i. auarus.

The

The coward calleth hym selfe a ware fellowe, and the nyggarde a sparer.

Tam deest auaro quod habet quam quod non habet.

The couetouse man as well wanteth that he hath, as that he hath not. He vseth nomore his owne then he doth other mennes goodes. So he lacketh them both a lyke.

VETEREM ferendo iniuriam multas nouam.

By suffrynge olde wronge, thou prouoke it newe.

FINIS.

Imprynted at London by Nycholas Hyll, for Iohn Walley, dwellinge in Foster Lane at the Sygne of the Hartes horne.